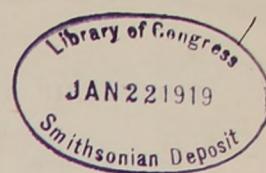


Light:

A Journal of Psychical, Occult, and Mystical Research.



"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

To all our readers and friends generally we give our best wishes for happiness and prosperity in the year before us. And having discharged ourselves of that pleasant duty, with the fullest sincerity, we may venture on a glance ahead, and some anticipations based on the facts of the situation. The London Spiritualist Alliance will hold its usual meetings, beginning in January, to continue into May of the present year. Other Societies throughout the country have their usual programmes of work, and some new and prominent speakers are likely to come forward on behalf of the "New Revelation." Sir Arthur Conan Doyle, for example, is entering into the campaign in a fearless and whole-hearted fashion. He has already addressed meetings in London, Portsmouth, Bradford, Leeds, Sheffield, Brighton, and Nottingham, with audiences up to 5,000 people. He will also speak at Bristol, Cardiff, Swansea, Merthyr, Darlington, Newcastle, Edinburgh, Glasgow, Hastings, Birmingham, Manchester, and again in London. Further, he will be represented in the magazine literature of Great Britain and the United States by interviews and articles, and the general newspaper Press will doubtless also take up the wondrous tale. The Petition for the Amendment of the Witchcraft and Vagrancy Acts will go forward no doubt, new books will issue from the Press and those already in existence find a continuance of the demand that has already sold some of them out of their present editions.

* * * *

Those are the facts, or at any rate a few of them—and it hardly needs the prophetic eye to discern that the present year of grace is likely to prove an eventful and fruitful one for the subject we all have at heart. Evidently the wise intelligences who direct its course from the Unseen side of life are not minded that the movement shall be too highly organised or too prosperous, or that it shall centre around any creed or code. It is to be kept fluid so that it may permeate life instead of hardening into a fixed form and so losing its vitality and falling into the catalogue of sects merely as one of them. It is a flowing tide of a truth and it will in time burst many dams and obstructions; we may see some of them go before 1919 is out. Perhaps we may even see the establishment of some of our centres (our own for instance!) placed on a permanent basis, so that the great public demand for education and guidance in the elements of Spiritualism may be adequately met. We have felt for years that one of our principal needs was a greater body of service in the way of experienced and intelligent men and women who would take inquirers by the hand, giving that personal touch that is so important at the early stages. Books are not all that

is needed—some of the older ones are rather bewildering to the uninitiated. Many people of clear heads, sober judgment and resolute will, however, are now "coming in," and, as we have frequently observed, they find their way without much difficulty, and attain in a short time a degree of understanding which minds less clear and decisive take years to achieve. They may be trusted to take care of themselves, and to prove towers of strength to us in the future.

* * * *

To a subject like ours the material side of things is naturally not of primary importance, but we cannot afford to neglect it any more than we can safely treat our bodies with disdain because we have realised that we are essentially spirits. We preach no gospel of *laissez faire* in this matter. That the physical side of things is of inferior importance is no excuse for stinting, indifferent, haphazard methods. That always means that there is something wrong on the spiritual side. The balance must and will be better adjusted during the present year. A Spiritualism that does not make for vigour, thoroughness, alertness, as well as kindness and sympathy, has only half-expressed itself; although, as it has been well said, the rash enthusiast, who plunges in, reckless and robustious, finds a necessary check in the more inert and apathetic souls. We remember how Carlyle found something to admire in the gloom and dulness of John Bull, because it concealed so much of moral principle and granite virtue. But it is not really necessary to be dull and dismal in order to be virtuous. Looking ahead, we see, and not without facts in support, an array of bright, ardent minds coming our way, ready to take up the burden and the lesson which the Old Guard undertook so manfully in the past and which they are now one by one surrendering to receive their several rewards in the Land o' the Leal. So we look forward in a spirit of unquenchable optimism, being beaten only to fight better, and falling, only, like Antaeus, to gather fresh strength from contact with the earth.

POSTSCRIPTUM: A REAFFIRMATION.

The Feminine Age having dawned, we may be excused for putting an important addition to our Notes this week in the form of a postscript. We here re-affirm the concluding statement concerning Spiritualism in the leading article which appeared in the first issue of LIGHT for 1917, as follows:—

If it cannot survive the most powerful and malignant assaults of its enemies, and the worst follies of some of its would-be friends, then it is no truth and may be allowed to meet the fate which sooner or later overtakes every error and delusion.

MANNERS, like Art, should be human and central.—R. L. STEVENSON.

The innate divinity works from within outwards; the mind moulds the body, though there is always a reflex action from the body to the mind. The vibration rate of the body is largely determined by the thoughts. High thoughts refine, coarse thoughts degrade. See the fibre of the drunkard who besots himself in the public-house and watch it coarsen with the degradation of his mind, while the beauty and refinement of the flesh keeps pace with the spiritualising of the mind. The body is often the outward and visible sign of an inward and spiritual disgrace.—"Self Training," by H. ERNEST HUNT.

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MEDIUMSHIP AND PSYCHIC MESSAGES.

BY A STUDENT.

Before considering why intercourse with the people of the other realm of being is usually fragmentary, we may well ask, Have we any right to expect a perfect revelation? Could we comprehend it if it were given? Would wise spirits give it if they could? To all these questions the answers must be, emphatically, no! Authoritative decrees from spirits would not stimulate, or foster, strength of character or moral and spiritual independence; on the contrary, they would tend to lull to rest the inquiring and aspiring spirit, which would otherwise push out in adventurous search for truth, and they would thus rob it of one of its chief incentives to effort.

In the very nature of the case the disclosures from beyond the tomb must be limited, personal, and incomplete. When we bear in mind that the other world contains people of all grades of intelligence and morality, that recruits are constantly passing from this plane of action to that, and further, that all communications from the beyond bear the stamp, and are given from the view-point, of each intelligence "at the other end of the line," we see at once that their reports must vary—just as their minds vary—and that the seeming discrepancies in their statements may not be contradictions, but partial presentations of truth, coloured by the personal prejudices, limitations, or peculiarities of those who make them.

It is necessary that the student should bear in mind that intercourse between the two states or planes of being has to be carried on under many difficulties, through imperfect mediums (the majority of whom seldom understand their own powers, and therefore, beyond rendering themselves passive and responsive, are unable to do much to secure success), and also that the messages emanate from all sorts and conditions of people, many of whom are as ignorant as is the average inquirer of the conditions needed for fuller and freer exchange of thoughts and experiences. Hence it is largely a case of groping in the dark on both sides, especially so because the spirits are not only hampered by the limitations of the sensitives to or through whom they seek to transmit their messages, but because as a rule they have to "take on" something of their old earth-life feelings and conditions (especially when they first "control"), and are thus working under difficulties. It is not a matter for wonder, therefore, that they are unable to give the full, free and detailed information which many people expect, and indeed demand; the wonder is that they have been able to give so much.

It is now well known that all spirits who communicate through mediums are not of necessity wise and trustworthy. Because they are spirits it does not follow that they know a great deal about the other world. The new comers are often eager to return and relate incidents and give their impressions, but older residents who are more experienced are less assertive and more chary about expressing decided opinions. There are so many states, stages, or spheres of spirit life through which ascending spirits must pass in their evolutionary career, that the more they know regarding them the less inclined they are to speak positively about the (to us) unseen realms.

Another difficulty which has to be remembered is the fact that when spirits attempt to describe their surroundings and experiences, they are compelled to do so in terms which have to us a definite significance, and relation to what we call "objective realities." When they employ those terms in their endeavours to depict spiritual states and conditions, we are likely to receive erroneous impressions unless we interpret them spiritually and endeavour to realise that they are used to indicate appearances, or phenomena, on another plane, which in a sense correspond to our own, but are dissimilar, not identical. Hence, if we try to interpret after-death states of consciousness by our own sensations, rather than by our inner-life states, we shall inevitably entertain confused and mistaken ideas regarding them. Nor is this all. It is only reasonable to suppose that messages intended to be descriptive of spirit-life experiences and environments may frequently be imperfectly impressed upon (or "transferred" to) the sensitive, inadequately expressed, and even inaccurately interpreted by him and often misunderstood and misconstrued by the recipients. As we are unable to see, hear, feel, measure or realise the actual verities of life here with our present means of sensation and perception, why should we expect fully to comprehend disclosures regarding life on the other side? Since we lack the means of correlating, checking, and balancing the statements that are made, almost anything may be true regarding life on those other and higher planes for aught we can know, or prove to the contrary; indeed, it is extremely probable that our ideas of what ought to be true "over there" will be very wide of the mark, and that the facts, when we do come to know them, will prove that many things are true which we have been led to regard as impossible.

It would, perhaps, be of service if we sometimes endeavoured to realise what life must be like apart from this physical body and to picture its unlikeness to our present conditions, for much that we now regard as subjective and imaginative and unreal may then appear to us as objective, actual, and real—for what is now our inner life becomes the outer life there—or at any rate more apparent. In a certain

sense it is true even here that "thoughts become things," that our inventions, our creations, are "thought-forms," but these material results exist apart from, and are not immediately affected by, our thoughts about them. Spirits assure us that on their plane *will* acts directly on their personal environments, and that these are made up of thought-forms, originated, and constantly affected, by the individual himself, so that his surroundings reflect his mental, moral and spiritual states, and a man's power is limited by his ignorance, selfishness, and lack of pure purpose or love; and, contrariwise, is increased by his knowledge, wisdom, sympathy, and loving-kindness. Hence the status of each one is apparent to those who possess spiritual discernment—for motives, desires, and efforts are represented in the environing conditions, and the wise, benevolent, and enlightened spirits create the harmonious, peaceful, and beautiful surroundings that constitute their home-sphere.

Our ordinary ideas of time and space are not applicable to the states of being and consciousness of spirit people. Even on this plane, intense anxiety, grief, remorse, dread, or shame, make hours seem years; while, on the other hand, innocent spontaneous enjoyment and happy pleasures render us largely unconscious of the passage of time, which, under such circumstances, is all too fleet. Anticipation makes days seem endless—realisation renders them far too short. If we are affected thus by our feelings now, how will it be with us when we are free from the body's bondage and dwell in more subtle mental and spiritual realms, where each one by his motives and deeds makes his own hell or heaven?

PROPHETS OF THE WAR.

Having collected during the war the various prophecies that have appeared in the Press as to the date of victory, I think it may be of interest to state how they have stood the test of actual happenings. For the most part the prophets were far "too previous," and their hopeless inexactitude commends a course of consigning these to the limbo of the waste paper basket. 1917, 1916, 1915, and even 1914 were actually given as the years of peace, and in many cases the very day of the month was specifically proclaimed. An American Rear-Admiral in 1915 made perhaps the worst guess of all, for in a detailed statement published in the "Boston News Bureau" he foretold, with the greatest assurance, victory for Germany, and was at some pains to explain the grounds of his firm conviction.

If prizes for the best forecast were to be allotted it must be admitted that the redoubtable Old Moore would be entitled to the gold medal, for in the preface to his 1918 Almanac, published in September, 1917, he spoke with extreme confidence of victory in 1918, and if he was a little premature in declaring that the peace treaty would be signed at Berlin in that year, he at any rate showed a really intelligent anticipation in predicting for Germany "a revolution, an entire break-up of the Empire, the end of the Hohenzollern dynasty, and the ignominious flight of the Kaiser, to find a death in obscurity." This one must admit was a rather daring forecast to publish in the autumn of 1917.

Lord Jellicoe's prediction in February, 1918, as to the changed situation by the late summer hardly comes within the scope of prophecy as the word is generally understood. It was rather common-sense inference from actual facts known to him in his official position. Nor did it refer to the war as a whole but merely to the submarine menace. It was even then a little unduly optimistic, for it cannot quite be said that by August (which he put at the very latest date) the submarine menace was actually "killed," as Lord Jellicoe promised that it would be.

Perhaps one of the best shots made by the prophets was that of "Sephrial" quoted in LIGHT of March 6th, 1915. In a letter just before that date "Sephrial" declared, very positively and very correctly, that "neither this year nor next will see the termination of this war against war. The year 1918 will undoubtedly be the year of peace."

This was certainly more than most non-astrological people would have dared to affirm at the beginning of 1915. But alas for the prophets, with these very few exceptions failure marked practically all their attempts to scry into futurity.

C. E. B.

[To avoid misunderstanding, it should be stated that "C. E. B." and "C. E. B. (Colonel)" are two different contributors—the one is a journalist, the other a veteran soldier.]

We shall publish next week an important communication from Sir Arthur Conan Doyle, dealing with the needs of the movement.

A LADY contributor to LIGHT residing at Redhill would be glad to learn if there are any interesting circles being held at Croydon.

The Rev. Susanna Harris, of 18, Endsleigh Gardens, N.W. 1, extends to all her friends her best wishes for a prosperous New Year, and, as an American citizen, her congratulations to the British people on the triumph of the Armies of Liberty.

ON POPULARISING SPIRITUALISM.

We give the following from W. C. H. as typical of the attitude of a class of inquirers. Of course members of the Alliance may obtain the books mentioned from the Library.—

Now that the Spiritualistic idea is receiving a fillip in the public press by the advocacy of Sir Oliver Lodge, Sir A. Conan Doyle and other eminent men, it devolves on every one of us who know the facts, and who not merely give them lip-service, to help others achieve the like mental satisfaction.

At the outset a difficulty besets the enquirer. To understand the mere rudiments one must read books. Take my own case. I am an altogether insignificant individual—a clerk, a person of no importance. In my spare time I read (when I can procure the wherewithal to buy books). Naturally I have but slender financial resources, and while I may now and again manage to invest a shilling or two in the purchase of mental food, I cannot by any manner of means gratify my full mental requirements. Now, the prices of works on psychic subjects are quite prohibitive to men and women of my class. Sir A. Conan Doyle recommends me Prof. Barrett's "On the Threshold of the Unseen." Well, that costs me 7s. 6d. Working men simply cannot afford it. "Raymond" is published at 15s. Conan Doyle's book itself is priced at 5s. Of Dr. Crawford's book "The Reality of Psychic Phenomena" I have a copy, but the price (5s.) is much too high. As for the "Report of the London Dialectical Society," will someone enlighten me where to procure it, and at what price? Next, "The Life of D. D. Home," by his widow, where can I get a copy of this? Or of Mrs. De Morgan's "From Matter to Spirit"?

Mr. Hewat McKenzie gives a whole list of recommendations, but those that are obtainable are quite outside the reach of working men.

The working class are only just beginning to take an interest—a vague interest it may be—in matters of occult knowledge, but among the educated and wealthy classes the facts of spirit intercourse are, and have been, well known and attested throughout the ages and in every country. Cannot these well-to-do people who have received the proofs of a life after death get together and evolve some scheme for the production of cheap editions of works on psychic subjects similar in size and price to those issued by the Rationalist Press Association?

There are thousands in like position to myself who want information. A cheap edition (say in cloth at 1s.) of some or all of the following will do to go on with:—

"History of the Supernatural." Wm. Howitt.

"Miracles and Modern Spiritualism." A. R. Wallace.

"A Defence of Spiritualism." A. R. Wallace.

"Experimental Investigations of the Spiritual Phenomena." Prof. Hare.

"On Spiritualism." Judge Edmonds.

"Transcendental Physics." Prof. Zöllner.

"Footfalls on the Boundary of Another World" and "The Debateable Land Between this World and the Next." R. Dale Owen.

"Researches in Spiritualism." Sir Wm. Crookes.

The Works of Andrew Jackson Davis.

"People from the Other World." Olcott.

"The Life and Mission of D. D. Home" and "The Gift of D. D. Home."

"Materialisations." Dr. Schrenck-Notzing.

And so on. A fund might be started also to supply copies of the above, if issued, to all the public libraries in Britain.

If we do not understand our fellow-creatures, we shall never love them. And it is equally true that if we do not love them, we shall never understand them. Want of love, want of sympathy, want of good feeling and fellow-feeling—what does it, what can it breed but endless mistakes and ignorance, both of man's character and man's circumstances?—CHARLES KINGSLEY.

OUT OF THE SILENCE.—It is out of silence that all the marvellous things of human action, all the splendid things of human courage, all the sublime offerings of human faith, have sprung. When the great tree falls in a sudden storm, we find that, for all its external bravery, it was decayed and weak within. The real strength of human life lies there also. Societies, governments, nations fall when the secret chambers of individual hearts grow weak. But those secret chambers cannot be filled from the world outside. They can only be filled from within at the cisterns of infinite silence.—S. J. BARROWS, D.D.

THE "SUNDAY CHRONICLE" AND PSYCHICAL RESEARCH.

On the 15th ult. there appeared in the "Sunday Chronicle" an attack on Spiritualism by Sir Bryan Donkin, much akin in kind and quality to the kind of thing with which we associated Dr. Mercier and Mr. Edward Clodd. We regarded it as being at once a sign of the strength of our movement and a fresh evidence of the weakness of its opposition. Several replies have appeared in the Sunday newspaper, but we may quote from the letter of Mr. Walter Jones, J.P., of Stourbridge, which appeared on the 29th: After referring to the wild and reckless nature of Sir Bryan Donkin's assertions, to the absence of any proof of them, and to the fact that he himself writes not as a Spiritualist but simply as a seeker after truth and a lover of fair play, Mr. Jones says: What are the charges made by Sir Bryan Donkin? Briefly they are:—

1. "That the doctrines of Spiritualism are based upon wholly unproved assertion."

2. "That the New Revelation is the Spiritualism invented in America—witchcraft, an ignorant, and debasing superstition."

3. "That these spirit manifestations are harmful to many who consult so-called mediums, and that medical practitioners have numerous cases of insanity requiring care in lunatic asylums, occasioned by frequent visits to séance rooms."

On the question of insanity a doctor of medicine should be able to speak with authority; nevertheless I put my opinion against his and ask for proof; in my capacity as a J.P. I have had to certify many cases of lunacy and cannot call to mind a single case due to Spiritualism or to visiting the séance room; and if Sir Bryan will prove to the satisfaction of the Editor of the "Sunday Chronicle" that the percentage of cases of lunacy due to Spiritualism is heavier than that due to religious mania in the Anglican Church, Roman Catholics, Nonconformists, or Salvation Army, I will pay £100 to any charity he may select.

Further, if he will subscribe £500 towards the expenses and will name one or two scientists, I will pay an equal amount and select one or two others to work in connection with the Society for Psychical Research to investigate this subject, and to expose and punish anyone who may be found guilty of fraud.

THE AURA AND HEAT WAVES: SOME EXPERIMENTS.

Mr. Archibald Macintyre, of Glasgow, recently sent us an account of an experiment which, briefly described, turns on the fact that the shadow thrown by the hand when placed in a certain position between a strong light and a sheet of white paper reveals (1) a dark portion, which our correspondent suggests may be the bones of the fingers, (2) a lighter portion which appears to be the shadow of the flesh, (3) an outer area of shadow shading away gradually, and suggesting the aura. "Is it the aura?"

It seemed to us that it was simply a case of shadow and penumbra, and reference to a scientific contributor confirms the opinion. Our contributor writes:—

"The central dark line for each finger is no doubt a diffraction effect produced when the light passes through the slits between the fingers. Three wooden pencils laid parallel a little way apart will give a similar three-fold shadow, which has nothing to do with auras or animate substance."

Dealing with another question from Mr. Macintyre as to the result of holding a red-hot poker over the white paper, i.e., the appearance of waves of smoke passing from the outer edge of the shadow, although no smoke is visible except in the shadow on the paper, our contributor says these are produced by the varying refractive powers of the heated air. These distort the shadow, making an appearance like wavy smoke. As heat waves vibrate many billion times a second, it is clear that they cannot be visible to the eye as waves.

The experiments have doubtless been made by many people, and it is as well to clear up doubt as to the true significance of the results.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria Avenue, Sowerby Bridge), informs us that the amount received for this fund to the end of October last was £1,049 18s., and acknowledges with thanks the following subscriptions received in November and December: Nottingham Progressive Spiritual Society, £3; Per Mrs. M. Thompson, Accrington (proceeds of sale of organ of the late Carter-street Spiritual Society), £15; Wallasey Circle, 10s.; Sunshine Circle, Accrington, £1 1s.; Todmorden Spiritual Church, £3 6s. 9d.; Per Ramsden-street Spiritual Church, Huddersfield (Mrs. Fountain, 5s.; Mrs. Jagger, 5s.; Mr. and Mrs. Kemp, 10s.), £1; Excelsior Spiritual Society, Dundee, £1 1s.; Moorthorpe Spiritual Society, £1; Hirst Spiritual Society, £2. Total, £1,077 16s. 9d.

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The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE SPURIOUS COINAGE OF THOUGHT.

At the conclusion of his amusing sketch, "Sherlock Holmes and Certain Critics" (LIGHT, November 16th, 1918), the Rev. Ellis G. Roberts makes the principal character denounce offences against the laws of thought, and the great detective is represented as saying to Watson:—

Had I my way, doctor, I should punish with far greater severity the man who, through ignorance or carelessness, disseminates false opinion amongst his fellows than his brother criminal who contents himself with uttering base half-crowns. The currency of thought is a far more sacred thing than the currency of commerce.

An admirable sentiment, and one which all will appreciate who realise how far false thinking is responsible for wicked or foolish action. There is ample room for the Sherlock Holmeses of mental life, even in these days when disasters and afflictions on a world-scale have somewhat purged the vision of the victims of roguery and imposture in the realm of mind.

That the dangers of loose thinking are becoming increasingly apparent is evident from much that has been written of late. Thus, to give one instance, we find Sir William Barrett himself, in his Paper on Supernormal Communications in a recent issue of the Proceedings of the Society for Psychical Research, warning "psychical researchers" against what Bacon calls "the idol of the market place"—the errors which arise from reliance on the power of catch-words and phrases. Not alone in psychical research, but everywhere in life we have noted this baneful influence of the catchword. It does duty for argument and explanation amongst the dull-witted and assists the mentally indolent by relieving them from the necessity of thinking. More alert minds are not to be deceived by catch-words or stock phrases, whether they take the form of "Telepathy," "War is always wrong," "Democratic rule," or a score of other shapes. The first has been used indiscriminately to cover all kinds of psychic manifestation by those who had not a glimmering idea of how it really accounted for even one; the second by people who did not stop to think that there are defensive wars and things which are even worse than war; and the third by demagogues who relied on the gullibility of their audiences not to see that "democratic rule" must mean the rule of the *whole* people and not of a specially-labelled section of it.

But here we are concerned with the subject of psychical investigation, the happy hunting ground of phrases designed to conceal the lack of thought. We dealt with the subject once before in some remarks on jargon—words glibly used but with no real meaning behind them, words that break and crumble when tested for an intelligent meaning. One could multiply examples, but as the proverb says "Life is short and words are idle." We are chiefly concerned now to emphasise the importance of Mr. Ellis Roberts' plea for more exact and determined thinking, for so only shall we erect a sound fabric of knowledge and understanding in this, the most important subject in the world.

Let every earnest student be quick to dispute the passage of all false currency whether it be words, sophisms or fanciful speculations. Let him ask precisely what they mean and in what way they are related to the things we know as facts. Let him be resolute, even remorseless, in his analysis. He need not shrink from the ordeal. He who shirks it will be the man who is afraid that by too rough handling his precious "truth" will be damaged, not having yet dis-

cerned that the only truth worth holding to is that which endures every acid of criticism, which is proof against the hardest usage of its enemies and the closest scrutiny of its followers. Let us reverence our truth, but never tremble for its security and its ultimate triumph. If it is not secure, if it does not triumph in the end, then it is no truth. But it has borne so much already from its enemies (and its friends), emerging in the end with undimmed brightness and unabated force, that we need have no more fear for it. We have only now to clear the way for it by an unremitting warfare on the shams that still obstruct its course. Let us challenge every shallow theory and empty phrase and expose them mercilessly. Let us take the false currency of thought, and say like John Littlejohn in Charles Mackay's poem,

"The coin is spurious, nail it down."

THE ETHERIC BODY.

W. E. B., a contributor who approaches the subject from the scientific side, sends us some notes on the recent address by Sir Oliver Lodge. We take the following extracts from W. E. B.'s contribution, premising that his scientific pursuits lie in an entirely different field from that of Sir Oliver:—

"Let it be granted that our post-mundane form is cast in ether from the fleshly mould. Even so, it would be only a cast and as seemingly incapable of active personality as those forms of personality once so dear to us in the Baker-street museum. An imperishable ether cast of human personality in an eternal museum would not be eternal life. An ethereal cast of personality seems to promise little more interest to real personality than to an adult would be a photograph of his childhood. . . . The flesh and bone of this mortal body is a great system of life cells. Does the etheric theory of the after-life ensure the continuance of each life cell to thrive hereafter on ether? Is the human spirit separate from the life cells, or is it the sum total of these life cells? Certain is it that an amputated limb does not reduce the personality, and that the human spirit cannot reproduce an amputated limb."

"The etheric theory of continued life offers to me no more explanation of the how of that life than a coral cell suggests the personality of the extinct tenant who wove the coral. Science and philosophy will doubtless continue to grope into the regions of the unknowable. The groping is harmless; indeed it seems to be a stimulant in mental evolution. Yet scores of far simpler puzzles than the how of life here have so far baffled them even in the inorganic kingdom, to say nothing of the how of the after-life. The key to the puzzle of life here, the life we have, hangs far beyond our reach on the keyboard of the Great Locksmith."

"The part of the Universe we do not know can hardly be more beautiful or more mysterious than the fraction of the Universe with which we daily come into contact. As our perceptions here have expanded, the beauty of our planet has increased; but as our knowledge has expanded so also has our sense of ignorance increased. I believe that similar expansions in the hereafter will bring the same results—more sense of beauty and more sense of ignorance."

"The ether peg has borne the weight of St. Paul, Origen, Clerk Maxwell, Balfour Stewart, Tait, and others, and our revered Sir Oliver; I cannot reach it, my stature is too short, but I have not finished growing."

THE LIGHT OF OTHER DAYS.

(REPRINTED FROM "LIGHT" OF JANUARY 5TH, 1889.)

Mr. Laurence Oliphant was buried on December 27th at Twickenham New Cemetery. The funeral procession started from York House, the residence of Sir M. Grant Duff, near Richmond.

Preaching recently from the text "Your fathers, where are they?" the Bishop of Marlborough expressed his belief in communion with the world of spirit, and justified that belief by copious reference to Scripture.

The year's retrospect in our contemporary, "The Two Worlds," is dignified and commands our sympathy and respect. The course which the Editor marks out for the future is the only one that is consistent with self-respect or likely to achieve any worthy success. We agree also in the suggestion that we have had altogether too much of Fox girls and March 31st. Even if we are to limit the term Spiritualism to the puerile phenomena of Hydesville there were mediums in America before the Foxes. But we do not so narrow down the term. The world has never been without Spiritualism in some of its Protean forms.

FROM THE LIGHTHOUSE WINDOW.

"Stick to the man who looks out of the window and tries to understand the world. Keep clear of the man who looks in at the window and tries to understand you."

—G. K. CHESTERTON.

As announced on the advertising page, Sir Arthur Conan Doyle will speak at the Town Hall, Birmingham, on Thursday, January 16th.

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In an article entitled "Peace on Earth," Katharine Tynan, in the "Star" of the 24th ult., dealing with the mystical side of the war, tells the story of the ghostly Abbess who, in the early days of the war, appeared to an officer in the Irish Guards (said to have been Lord Desmond Fitzgerald) with the message that the war would end only when the people acknowledged God. We gave a brief account of the matter in LIGHT some time ago. She refers also to Claire Ferchand, "the young French girl who, like Joan of Arc, has heard the Voices." This girl received a message that the Allies would win, but only when an image of the Sacred Heart was borne on the Allied banners. "Banners" may have been a figure of speech, but the emblem was certainly carried by Foch when he took over the generalship of the Allied armies. We gave some particulars of Claire Ferchand in LIGHT of the 21st ult.

* * * *

Referring to the tale of the mummy which we quoted in LIGHT of the 21st ult., under "Thirty Years Ago," Sir Rider Haggard informs us that the story, "like that of Mark Twain's death, is—very much exaggerated."

* * * *

We read of "the lucky 13" in connection with President Wilson, and it is certainly curious to be told that "there are thirteen letters in his name, he had been thirteen years at Princeton when chosen as President of the University, he held that post exactly thirteen years, thirteen is the total of 1912, the year of his first nomination for the Presidency of the United States, and the Electoral College met for his formal installation on January 13th, 1913." Moreover he arrived in France on the 13th December.

* * * *

Some of our American contemporaries are cultivating the new spelling. "Through" becomes "thru," which we can tolerate, but when "thought" is spelt "thot," it is more than flesh and blood can bear. "Beautiful thots" is really too dreadful. We can only express our feelings in the three letters omitted from the word: Ugh!

* * * *

Some fiery critics of our subject in a Sunday paper are demanding that Science shall take it up (in the sense of finding what there is in it) and that the Law shall put it down. We may contentedly leave "Science" and the Law to settle it between them. It appears that Spiritualism is filling the lunatic asylums. This is odd, because the tremendous growth of the subject during the last four years has been accompanied by a decrease in the lunacy returns. But the hysteria of an offended conservatism is not to be restrained by little things like that.

* * * *

"The Candle of Vision," by A. E. (Mr. George Russell) the remarkable book with which we dealt in the "Notes" of November 30th, has met with a warm welcome, judging by its sales. The literature of the dream-world is more popular than it was before the war, which awakened in many minds a sense of the vision and mystery of life.

* * * *

The delightful old "Coventry Nativity Play" of 1534, with its accompaniment of old Christmas carols, recently performed at the "Old Vic," numbered in its cast our friend Mr. Ernest Meads, who in the part of Isaiah, the Prophet, found scope for his powers of dramatic elocution. The carols were charming.

* * * *

In a description of the effects upon himself of a strong dose of hashish, the Indian drug, a writer in a daily paper tells how, amongst the results which followed, was a vision of himself lying like a corpse, and the appearance of several friends whom he knew to be dead, and whom he heard talking of the possibility of his joining them. He puts these things down as "delusions." Of course! He paid for the rash experiment with days and nights of such agony that we should think no one who read the account would wish to imitate him.

SUFISM AND WESTERN THOUGHT.

I have just finished perusing a small volume of Sufi Philosophy—"Akibat: Life After Death," by Sherifa Lucy Goodenough (Sufi Publishing Society, Ltd., 2/6 net). It is a difficult book on which to comment. Sufism appears to be antecedent to Muhammed, but it has become identified with Mussulmanism, and may be said to represent the esoteric interpretation of the Quran, to be a mystical interpretation of its teachings. How far such an interpretation is justified is very much a matter of opinion. There is so much in the Quran that is fierce and vindictive, or that is material and even gross, that it is difficult to read into other portions the pure and spiritual meanings attributed to them by Sufism. That the message of Sufism should be received at all in the West is perhaps partly due to the craving for something new, but I think it is also partly due to a certain feeling of dissatisfaction with the common interpretation of Christianity. In one aspect it has become too much a mere system of ethics, in another a working of magic; the mystical and spiritual side has been neglected; above all, the eschatology is vague and uncertain; and mutually antagonistic presentations of the after-life are held or taught.

But to revert to the book; the phraseology is very Eastern, and the logical sequence is sometimes obscure—there seems often to be a *non sequitur*. Again, the "science" is strange and many illustrations are used involving the old idea of the four 'elements': earth, water, air and fire. We should certainly not say that a fish cannot live out of the water because it does not realise that it is "an earthly being," nor should we say that when gas is near the fire the flame will go out to the gas because there is "much of the fire element in the gas."

These explanations are "labels," and are on a par with the Greek explanation that an unsupported body falls to the earth because of the inherent "heaviness" of the body.

The teaching in "Akibat" is that man is a spirit here and now, and that death is but the sloughing of the physical, material body; that man makes on earth his "heaven" or his "hell," his condition and environment after death depending upon his character and enlightenment at the time that he leaves this physical plane of existence. Very rightly, the greatest stress is laid on the importance of the life on earth, but it is left obscure to what extent progress can be made in the life after death. The condition and prospects of those who die quite young, or of those who have had no opportunities in life, are not touched upon. Reincarnation is not mentioned. The ultimate goal is the one common to many Eastern religions and philosophies: the after life is conceived as the "gradual process of dissolving in the ocean of the Eternal Being the remainder of the individual being" (page 30).

It is difficult for the Western mind, more active and virile, more practical and perhaps more material, to distinguish such a state from one of annihilation. It would seem that, if all the efforts of man are to end in the extinguishing of individuality and of self-consciousness, it would be just as well for this to happen once and for all, at the time of death. It is a thought that seldom commends itself to the Western mind unless wearied utterly by great sorrow or great ill-health.

A man distinguished by his intellect, his spiritual insight, by his sympathy and his desire to help his fellow creatures, is not thereby less of an individual. If, in the after life, he progresses further in the attainment of new high qualities as well as in the perfection of those he possessed on earth, why, and at what point, should his individuality begin to decrease and dissolve away? If such be the goal, the ideal state would seem to be that of the harmless congenital idiot!

But even here on earth there are rare cases of "twin souls" who find a complete and full life only in their mutual life together; to whom it is unthinkable to enjoy things selfishly and alone; the one thought of each of whom is the happiness and well-being of the other, and yet who have by no means relinquished one particle of their separate individuality. This may be a faint adumbration of the condition of those higher spirits who, increasing in power and in high qualities and virtues, and growing rather than diminishing in individuality and self-consciousness, yet find their whole joy and happiness, and their true life, in understanding and fulfilling the Will of the Divine Father, as It unfolds itself to their increasing perception.

As regards Spiritualism, by which I here mean communication with the departed, the position of the author resembles curiously that of the Roman Catholics. The possibility is admitted, but the practice is deprecated. Devotion to "Murshids," or higher spirits, is inculcated, which is reminiscent of the cult of the Saints of the Roman Catholic. Yet it is said that it is better to cultivate "devotion" to the Murshids than to pray to them for help, as "God almighty is closest to us and sufficient to help us in all our difficulties."

But the problem as it presents itself to the Western mind is somewhat different; here the real and ultimate issue is

between a spiritual conception of the universe and materialism. It is obvious that no religion can have a real living effect on man so long as his survival is uncertain and unassured; the great value of Spiritualism is that it is slowly building up the assurance.

In conclusion, the perfect Sufi considers that he is beyond the desire for Heaven or the fear of Hell; he has been raised above life's joys and sorrows, and is happy in the arms of eternal peace.

C. E. B. (Colonel).

GOING UP HIGHER.

BY RICHARD PHILLIPS.

The following record of a transition from a lower to a higher state was obtained through automatic writing. The subject of this experience was one who died at the age of thirteen. It was not till fourteen years later that she was able to communicate with her parents. Inability to do this had till then delayed her progress in the spheres. The messages number about a score and extend over a year. The last three only are here given:

December 11th, 1906.

I feel that I have been too long away, but I felt that there were others who had great desire to be with you and that I had already taken up much of your time.

It is quite true that after we have told the story of our transition and what immediately follows we can say little more. We cannot describe our life here as it really is—it is so different from yours. As Callimache truly says, to keep on repeating the same things would be tedious to both.

How much I desire that you should be able to see me, for that would be better than writing.

I know that they think I should write oftener to them, but it is not that my affection has grown cold or that I have in any way changed, but for the reason I have just stated. They must think of me as I have tried to reveal myself in what I have written through you. I wrote better than I ever expected to, but this was only by a special effort involving much assistance, and special efforts cannot be often repeated.

I think that now both they and you realise that I am no longer the child I was when I left them, but a full grown woman with all a woman's powers and duties and pursuits. There can be no arrest here of the growth of the spirit, and we feel that it is best to reconcile ourselves to what is inevitable.

This invisibility to one another seems a cruel thing, and it is long before we become reconciled to it even here. Yet it is so universal and so inevitable that we are forced in time to accept it as a necessity and to cease to repine at what is so manifestly a Divine arrangement.

Give them all my dearest love and the assurance that I am often with them and know how it is with them and try to help them whenever this lies within my power.

December 13th, 1906.

I was not able to finish what I intended to say last time. Since I wrote that long letter to my mother I have gone into a higher sphere and now cannot so easily come to you and write. I shall never lose my power of writing, but I shall not be often able to make the great effort required.

I have indeed become invisible to those with whom I had formerly associated. I have undergone a change which is somewhat analogous to death, but so much less painful. Indeed it is not painful at all. And although we may have some regrets at parting from some, this is more than atoned for by the joy of being able to associate with higher friends in the higher state.

I feel that I was not quite my normal self last time I came and you were sufficiently sensitive to be conscious of it, but this was because of the difficulty I found in communicating. It was the first time I had tried since my translation, but already I feel that I have overcome the difficulties and I am conscious that you perceive a difference.

I will tell you what happened. I had been hoping and praying ever since my departure that I might be able to manifest myself in some satisfying way to my father and mother and sisters. I was never able to do this until you acquired the ability to write. I remember the joy I felt when I first wrote through you, for I felt that my long-cherished hopes would at last be realised. And they have been. I feel that I have been favoured beyond many. We all desired more, doubtless, but considering the method of communication which was the only one possible, I feel, and all my friends here have felt, that I have succeeded beyond the probabilities of the case.

My great desire being accomplished as far as I could expect, I felt that I was free to move upward, which I did not feel before, and with the desire the change came. I retired into the privacy of my chamber and fell into a beautiful dreamy state in which I felt myself gradually drawn out of my body. There was no pain or inconvenience in this transition, but quite the opposite. I rose up from the couch and beheld the body I had occupied. It

seemed to be in a deep sleep. I was quite alone as to my associates on the plane I had left, but I found myself in the presence of friends, in the sphere I had entered upon, whom I knew and who received and welcomed me to their higher state.

How different was this translation from the one I had made from the earth plane, of which I cannot think even now without a feeling of pain!

But that is far behind me and rarely comes into my thoughts.

When we move up into a higher state here there is no funeral of the remains. There are no remains. The vacated body dematerialises, not by the slow and horrible process of decay but rapidly and without unpleasantness, and only the empty garments are left.

There are partings even here, and sometimes painful ones, but we grow and progress and cannot lag and loiter in our march upward and onward.

How thankful I feel to you for the patience which enabled you to bear with my first weak attempts at this method of communication!

Give my love to all my friends, and tell them that I have gone up higher.

Oh my dear mother, what can I say more? Words cannot express my affection for you, but all that words can do I have done.

You shall hear from me again.

March 26th, 1907.

How dreamlike my earth life seems to be! And yet I know that it was just as real as this, but it was so brief and bounded by earthly limitations; and now I have to look back at it across a second stage in my eternal existence.

I write to ask you to forget my early death as far as you can. I know you cannot entirely do so. But do not dwell upon it any more. It will not help you and it will hinder me, for I feel your grief, and sadness is a check on our activities. It falls on us like a cold shadow.

My days pass in happy activities. The sorrows inseparable from earth life cannot touch me. I am safe from them all. It is only the sorrows of others which can cast a shadow over me. It is not I who am to be pitied, but you poor earth people who are still immersed in the cares and worries of your brief existence.

So rejoice with me in my happy state and that will make me all the happier.

A NEW YEAR MESSAGE.

Yes; it is a New Year whenever the soul, by any spring of inspiration, is elevated above that which it was; whenever a new step is taken; whenever any new or advanced movement is made among you; whenever the mind, inured to hardship and woe and suffering, throws off the shackles that have enchain'd it, and feels the warm glowing life in the thought that God for ever bestows upon His children. Then it is a New Year. There are but two supreme moments in any human life: one is when an eternal and immortal love uplifts the soul above selfishness; the other is when death releases you from the thrall of the senses. That the immortal life, that surpassing spirit, that triumphant power, may belong to each one of you, so that with every thought, with every hour, a new life has begun and a New Year dawned, we earnestly hope. With such life and with such communion, all former selfishness departs, and the soul serves only that which merits adoration and worship. Death comes soon enough to all; but with its coming, if it be when the mind is ready and the heart is free and the soul is willing to plume its pinions, how triumphant does it stand upon the borders of that grave, how joyously look forward and with what supreme passion of love does the soul set out in its upward flight, being conscious of life for evermore.

One message only does this New Year bring. We would leave it with you with its full and entire meaning, with its absolute and unquenchable fire, with its undying and uplifting flame—the message of life: that life that abides, that life that endures, that life that is for eternity, that life that through love and hatred, through fear and through triumph, through pain or through joy, is still fraught with the Divine blessing of the Infinite Spirit, and triumphs over death and over sense at last.

—From a New Year Discourse by
MRS. CORA L. V. RICHMOND

LONDON SPIRITUALIST ALLIANCE.

It has been regretfully found necessary to notify members that owing to increasing expenses they must in future bear the cost of the postage of library books both ways. With every list of books required a sixpenny stamp must be enclosed for postage. This charge is irrespective of the size of the parcel, and will usually be found to be less than the actual postage.

The Council would appeal to all associates who are in a position to do so to become members. At the same time it does not wish to exclude any who cannot afford to make the change.

SURVIVAL OF PERSONALITY.

THE VIEWS OF AN INQUIRER.

BY CROM. H. WARREN.

[We give the following as illustrating the point of view of a thoughtful inquirer at a certain stage of his investigations—a stage which we believe he has since passed—ED.]

The only proofs of personal survival seem to me to rest on the investigations as to the truth of the objectivity of ghosts, clairaudience, and mechanical noises.

Are these subjects of investigation due to some obscure powers in the human organism, and therefore purely normal and mundane, or are they due to intelligences no longer inhabiting our live world as we know it?

There is a great quantity of literature about telepathy; and some investigators attribute all the phenomena to this cause, meaning by telepathy an attribute of the living organism through the power of thought, taking thought as a function of the brain, which thought apparently can exist apart from the brain and independently of time. This, of course, is giving an exceedingly wide field for human activity, and unfortunately is so general in its definition that it could be made to embrace, if true, all supposed supernormal phenomena (*vide* Hudson), but it appears to be a very convenient general term coined for that purpose, and expressly defined to exclude supernormal action.

The question seems to be:—

1. Whether there is any truth in telepathy as being purely natural or normal to the live human organism.
2. Whether a limited field of telepathy does really exist, and all other outstanding phenomena are supernormal.
3. Whether telepathy, as such, is all supernormal—that is, due to the action of outside intelligences.

Corollaries to this are:—

(a) Is the living organism different from what it appears to be? Has it through the brain the power of action at a distance irrespective of time? Can the brain originate thoughts which have an objective existence?

(b) Is the whole subject of Spiritualism a sensuous one, due to the imagination combined with hallucination? Are all the supposed supernormal phenomena strictly natural, and is there therefore no known proof of the survival of personality after death?

The great stumbling block in the way of getting at the truth is that we, as human beings, want to believe in personal survival and are biased in consequence, and prone to believe without sufficient proof.

The whole controversy and work of investigators at present is devoted to solving this. Have they done so?

It seems to me that the investigation reduces to:—

(a) Proving the limits of mundane telepathy, or the field of human activity through the brain, confined to its own inter-action only.

(b) Taking all the outstanding phenomena, if any, and proving their dependence on outside intelligence.

The word telepathy has become a regular bugbear, a convenient cloak to cover everything that has been, is, or is to be.

Being naturally prejudiced in favour of survival of personality, I am inclined to think, in spite of Myers, that telepathy is not a human attribute at all, but a manifestation of outside intelligence—but probably my bias has influenced this opinion.

Can we think at all outside ourselves—as cast-iron logical machines grinding out answers to syllogisms? or do our thoughts go round in a circle with self as the centre, assisted by imagination and the desire for immortality? Faith and belief are absolutely useless without proof: desire could dominate everything, even truth itself.

I have just read a book on the Infinite from a religious point of view—the author seems obsessed with his conception, and drives it to death with dogmatic assertions any or all of which may be false. One feels inclined to ask, what is true? Are we simply living organisms with over-heated imaginations?

Can our imaginations transcend the truth?

Can we think an absolute impossibility?

The word truth is a purely relative term, depending entirely on our environment at the time.

The whole question is—is there a semblance of absolute truth in the idea that personality survives death, or can self-interested imagination create it all?

I surmise that Hudson believed that thought is the only objective reality; and is indestructible. Is his "thought" what we call "spirit"? Can a thought start a career of its own, and become an independent intelligence with self-will; or is it purely automatic, even if it has an independent objective existence? If not, then thought, in Hudson's sense, cannot be a spirit but simply a blind force.

CLEAR vision goes with the quick foot.—R. L. STEVENSON.

A DAY OF ASPIRATION.

Mr. R. A. Bush writes:—

Will you please grant me a little of your valuable space to give publicity to an idea I have held for the last few weeks? It may not be original. It is this: The Allies have been celebrating, in their different ways, the signing of the Armistice. In a month or so the treaty of a great peace, unique in the world's history, will be settled. Why should not that momentous event be the occasion for a world-wide rejoicing? The whole world has been seriously affected by the war, all have suffered, more or less, all are interested in the principles underlying that peace. Let the suggestion be made that a date be arranged so that on the same day and, as far as geographical conditions allow, at the same hour, all the nations of the world, including the defeated belligerents shall offer to the Ruling Power of the Universe prayers of thanksgiving for the cessation of hostilities and the inauguration of new political principles to be universally applied, indicating a higher level of human thought, finding expression in action.

The result might—nay, would be—stupendous, as all who believe in prayer and know the power of collective thought can readily understand. I have already made the suggestion to a couple of the leading London dailies, but I am not aware that any notice has been taken of it.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembridge-place, W. 2.—11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, January 8th, at 7.30, Mrs. Worthington.

Spiritualist Church of the New Revealing, 131, West End, Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Lewisham.—*The Priory, High-street.*—6.30, Mr. H. Bodington.

Camberwell.—*Masonic Hall.*—11, Church Service; 6.30, Miss Ellen Conroy, M.A.

Reading.—*Spiritual Mission, 16, Blagrave-street.*—11.30 and 6.45, services, Mr. Percy R. Street.

Woolwich & Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—7, Mrs. Neville, address and clairvoyance. Wednesday, 8, Miss L. George, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Lionel White. Thursday, 8.15, clairvoyance.

Brighton.—*Windsor Hall, Windsor-street.*—Addresses: 11.15, Mr. Cager; 7, Mr Gurd; clairvoyance, Mrs. Curry; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mr. and Mrs. E. J. Pulham, address and clairvoyance. Wednesday, 8, Mr. and Mrs. Brownjohn.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7, also Monday, 7.45, Mrs. Mary Gordon, addresses and clairvoyance. Tuesday, 6, members' tea and social evening. Thursday, 7.45, inquirers' questions and clairvoyance. Friday, Guild. Lyceum every Sunday at 3 p.m.

HUSK FUND.—Mrs. Etta Duffus, of Penniells, Elstree, Herts., acknowledges with thanks the following contributions:—Emma, £2; Kaye, £1 1s.; Mrs. Watson, 10s.; Mrs. Ceghan, 10s.; W. Jones, 5s.

INDEX TO "LIGHT."—We continue this year our custom, due to lack of space, of printing the Index separately for the use of those few who bind their volumes. It is now in course of preparation. When it is ready we will announce the fact. A small charge will be made.

THE ROMAN CHURCH encourages the practice of praying to the Saints. Spiritualists are engaged in precisely this practice when they ask for helpful messages or signals from friends on the other side. The difference is that these friends have not been officially canonised at Rome. But who at this date will affirm that the Roman Church has a monopoly of Sainthood?—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT, AT 6.30 P.M., MR. A. VOUT PETERS.
January 12th, Dr. W. J. Vanstone.

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Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,
13, PEMBROKE PLACE, BAYSWATER, W.

SUNDAY, JANUARY 5TH.
At 11 a.m. MR. E. W. BEARD.
At 6.30 p.m. DR. W. J. VANSTONE.
WEDNESDAY, JANUARY 8TH, AT 7.30 P.M.
MRS. WORTHINGTON.

THE CHURCH OF HIGHER MYSTICISM,
22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

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11 a.m. ... Service for our Fallen Heroes.
6.30 p.m. ... Mrs. Fairclough Smith ... "1919."

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SUNDAY, Jan. 5, 6.30, Service MISS VIOLET BURTON.
WEDNESDAY, 8, 7.30, Open Circle MR. HORACE LEAF.
WEDNESDAYS—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard
A. Bush attends to give information about the subject of Spiritu-
alism. Enquirers welcomed.

All Saints' Church, Norfolk Square, Paddington.
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A SERIES OF ADDRESSES will be given by the REV. L. W.
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On SUNDAY AFTERNOON, January 12th, at 3 p.m.,
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Will lecture on "OUR SOLDIERS IN THE WEST." Chair to
be taken by Dr. A. G. M. Severn. Admission Free. Reserved seats,
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JANUARY 26—Rev. A. J. WALDRON: "Why I became a
Spiritualist."

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portraits of a number of well-known persons who were eye-witnesses of
the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square,
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Thursday, January 16th, 1919.

AN ADDRESS BY
SIR ARTHUR CONAN DOYLE

ON
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LONDON SPIRITUALIST ALLIANCE, LTD.

The New Session opens next Thursday.

See page 10.

NOTES BY THE WAY.

In the current issue of the "Quest" appears an article "Some Current Rumours of the Hither Hereafter" by the editor, Mr. G. R. S. Mead, who handles the question with his usual intellectual force and lucidity of vision. He alludes to the mass of typical evidence for human survival which has been accumulated, and to the fact that, after making every allowance for alternative theories, certain factors of evidence remain over which are quite inexplicable on any other supposition than that of a surviving personality. Such a state of affairs, he considers, "should legitimately arrest the attention of every serious thinker, whether he approves or disapproves of this conclusion. For as an unavoidable fact these investigations are being made and the conclusion is being arrived at by many reputable and responsible people." Nevertheless he admits that the subject is one which "must necessarily for long continue to be involved in intense prejudice."

* * * *

Mr. Mead is quite right. The prejudice is stark and palpable, and its causes are various. We have dealt with them so often in the past that it is needless to go over the ground again, except to quote once more the opinion of that penetrating thinker, Walter Pater, who expressed the view that a false theology had so deflected the right line of human thinking that it might take ages to restore it to the clear simplicity of Nature. (We quote from memory, but that was the general purport of his remark.) Psychical Research, as revolving about the deepest and most important issue of human life, naturally brings to a head all the distortions and perversions of centuries of false teaching. But on the inner side of things we fancy there will be a speedier clearance, and multitudes will move forwards under the impulse of vision and intuition, leaving, in the end, only those whose devotion to externals holds them in mental and spiritual fetters, to find their way by the tedious process of exhausting, one by one, theories logically acceptable but utterly unable to stand the tests of life experience.

* * * *

The "New York Sun," in its review of "The New Revelation," said:—

When a man of the character and the reputation for common sense of Conan Doyle announces his faith in Spiritualism, he must have a hearing without even demanding it. When he states

the reasons for his faith as calmly and clearly as Sir Arthur does in his volume, "The New Revelation," it is a creed worthy of two hours of everyone who has paid attention to a controversy that has engaged the English-speaking world for the last seventy years. Doyle's book has this advantage over most other recent books in support of Spiritualism, that it avoids the abstruse, the cant phrases of the medium, and the nebulous wordings that leave the reader to wonder whether the authors really knew what they were trying to say. There is nothing misty about Sir Arthur.

And then followed a very fair summary of the contents of the book. We are not ill-pleased to see the allusions to cant phrases and nebulous wordings, having already uttered our protest against the jargon imported into the subject. It is the more notable, this review, as coming from the United States, which, as a rule, is frankly materialistic, and which, with some of the finest and best examples of psychical phenomena, mingles much that, if the report of some British observers be true, is of a lower grade than anything known in this country. In that respect, of course, it is like every other human institution—it reflects the virtues and the vices of those associated with it.

SOME DEFINITIONS.

T. J. asks our opinion of the following propositions at which he has arrived in the course of his studies:—

"Spirit and matter are but the two poles of the same thing with manifold degrees of vibrations between the two extremes."

"Spirit is in vibration from the centre to the circumference (speaking figuratively); the nearer the approach to the centre (pure spirit) the higher the vibrations, the further away from the centre the lower the vibrations; spirit then becomes known as matter."

"Mind on the physical plane is a lower attribute of spirit, and is the highest vibratory force governing its lower attributes, matter and energy, on the plane of physical matter, which includes man."

"Mind and spirit (two poles of the same thing) must have a body for progression from the Finite to the Infinite."

"Physical man is in process of unfoldment, and is as much in eternity in the physical state as he will be in higher states of finer matter."

"The physical body is a mere incident in the procession of mind and spirit from one body of unfoldment to another, there being always a connecting link between one state and the next, the principle of vibration being the means of separating state from state."

There is something to be said for our correspondent's propositions, so long as they are admitted to be in the nature of "guesses at truth." The one thing of which we may be reasonably sure is that the universe is a manifestation of *Life*—an intensely living thing, and therefore perpetually flouting logic and washing out all lines and limits. We can only be safe by taking natural principles as our guide.

We are apt to make so much of the tragedy of death, and think so little of the enduring tragedy of some men's lives that we see more to lament for in a life cut off in the midst of usefulness and love, than in one that miserably survives all love and usefulness, and goes about the world the phantom of itself, without hope or joy or any consolation.

—R. L. STEVENSON.

One rather significant thing about the Dialectical Society's Report is that though the committee found it easy to get people to give testimony as to the reality of the phenomena in question, they found it difficult to get negative testimony. The sceptics, though vigorous and fluent in newspapers and wherever they could not be cross-examined, became remarkably shy birds when asked to appear before a committee of lawyers and doctors.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

THE AFTERMATH OF WAR.

SOME WORDS OF COUNSEL TO SPIRITUALISTS.

BY ASTREA E.

I hope that amid all the wild talk that is current about inflicting special punishment on the Kaiser, Spiritualists will keep their heads and be true to their principles. It is neither just nor expedient.

It is not just, because the whole German nation was in accord. The same will spoke from the throne, in the writings of politicians, philosophers, historians and professors, and nowhere more clearly than in the memorials addressed to the Chancellor by the six chief Associations of the German Empire—the Agricultural League, the League of German Peasants, the Christian Association of Peasants, the Central Union of German Handworkers, the Industrial League, and the Union of the Middle Classes. They were in complete accord with the German peace terms proclaimed in the Prussian Upper House on July 1st last: Annexation of Belgium and of the entire Flanders coast including Calais; of the only coal-fields left to France, and of Toul, Belfort and Verdun; surrender of the entire British fleet and of all naval and coaling stations that Germany might demand; surrender of Gibraltar, Egypt and the Suez Canal; return of all German Colonies; the extinction of Serbia and Montenegro, and an indemnity of "at least" £45,000,000, and all the Russian conquered territory. Professor Roland Usher, who studied pan-Germanism long before the war, gave as his matured conclusion that, though but few men knew the details of the vast projects for world-domination, the whole nation was "fired by their spirit, and working as a single unit in accordance with their directions." Even the German women desired to follow in the wake of their armies to England "to show what they could do to English women," and sang their Hymns of Hate throughout Germany. If the whole military junta, with the murderers of Miss Cavell and Captain Fryatt, the torturers of helpless prisoners, the violators of the Hague and Geneva Conventions, and all those responsible for the orders to commit these and other crimes, could be hanged at the yard-arms of German ships and sunk in mid-ocean to the thunder of avenging guns, some might consider this an impressive ceremony to inaugurate the New Era of peace and good-will! It might at least fulfil the purpose of all capital punishment—that of inspiring terror in future warmakers. But as there are to be no more absolute sovereigns, such a spectacle would be not justice, but vengeance; richly deserved, no doubt, but still vengeance. And if it were done how would England be bettered? As this is manifestly impossible, the more restricted the number of scapegoats, the more accentuated would be the injustice. The whole spirit of British justice is summed up in the words "a fair trial." For a fair trial the court must be impartial. If the Allies constitute a court it must be a court of enemy judges. And the accused must be allowed counsel, who would have no difficulty in whittling down responsibility to the vanishing point; or perhaps plead insanity, which might not be hard to establish.

Nor is it expedient, for the trial of those who could be made responsible for the bloodthirsty orders would carry with it the implication that, if these men suffer for their crimes, the German people only obeyed. The common-sense of humanity will draw the antithesis. To punish the ex-Kaiser is to play straight into the hands of those who, for ulterior motives of their own, wish to give Germany an easy peace, to resume relations with Germans as if nothing had occurred, and to fasten on our nation all the burdens of the war. Vengeance on figure-heads has never received the approval of history. The execution of Charles I. for levying war against the people of England, and that of Louis XVI. of France, raised both to the dignity of martyrs.

Do we want vengeance? Not in the least; but we want even-handed justice as a warning for the future, but not to kings. It is the much-beloved Democracy that needs the change of heart. The German people are repentant; so they and their friends tell us. Well and good! But repentance on a sick-bed is not always proof of changed disposition. The proof of repentance, whether in law or in religion, is reparation, and the extent of the reparation is the proof of sincerity. The greatest deterrent to any nation that would break the peace will be the sure knowledge that the scales of Justice will weigh the liability and the sword of Justice will enforce it, not against a few scapegoats, but against the nation.

Some women's meetings are devoting far too much attention to this personal matter. We need not care what happens to the Hohenzollerns; let their own people deal with them. The means of social reconstruction is what touches our homes, and that means can hardly be found if Germany is not made to pay for what Germany has destroyed. It is but a tribute to German stoutness if we suggest that the present phase may be a passing one, and that the suggestions of the German General Staff for "the next war" may be but temporarily pigeon-holed along with devices yet more abhorrent than the poison gases and flame-throwers over which Germany gloated while the issue still hung in the balance. The best guarantee against another war when the

twelve millions of Austro-Germans have gravitated to Berlin, will be the inability of Germany to make it. We can trust Germans when they are powerless for harm; and we can, and should, admit them to the League of Nations when, and not till, they have proved their sincerity by their acts. This is Justice, not vengeance.

LONDON SPIRITUALIST ALLIANCE, LTD.

The coming week will witness the opening of the January to May session of the London Spiritualist Alliance, Ltd. A feature of the new session will be the resumption of the special monthly evening meetings discontinued since December 13th, 1917. At 4 p.m. on Thursday next, the 16th inst., a meeting will be held for devotional contemplation aided by inspirational music. At 5 p.m. Dr. W. J. Vanstone will deliver the first of a series of five lectures on "Spiritual Symbolism in Architecture as Exemplified in Ancient Temples," the opening lecture dealing especially with the temples of Egypt. This will be followed at 7 o'clock by a Social Gathering with music, and at 7.45

DR. ELIJAH T. POWELL

will give an Address entitled:

"The Psychic Researcher in the Greek Testament."

On Friday a conversational gathering will take place at 3 p.m., followed at 4 by replies by the spirit control of Mrs. M. H. Wallis to written questions of an impersonal nature bearing on the Future Life. Those attending this meeting are invited to come prepared with the problems on which they desire illumination.

The first of the weekly meetings for clairvoyance will be held on Tuesday the 21st inst., with Mr. A. Vout Peters as the medium. These meetings are confined to members only. To all other meetings Associates are admitted without charge and friends of members on payment of 1/-.

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF JANUARY 12TH, 1889.)

It would seem that one of the chief amusements of Chicago just now is Spirit Photography, and Colonel Bundy, Editor of the "Religio-Philosophical Journal," was applied to by a reporter of the "Chicago Sunday Times" as an authority on such subjects. "'Now you want to know,' he said, 'if I credit the claim that photographs of spirits can be taken? Why not? I know that there is spirit world. I know that people once in mortal form have come to me from that world and have demonstrated their presence by objective phenomena of various kinds. I know that a spirit, if sufficiently informed, can, under favourable conditions, project a form resembling itself when in earth life, which can be seen with the natural eye, and even be recognised by others of the five senses. I know that the photographer's camera and sensitive plate can reveal objects not visible to the naked eye. More than this, I have seen photographs of spirits obtained under conditions precluding all possibility of error, coincidence, or deception. Yet there is a vast amount of deception and delusion mixed up with the history of spirit photography, and I am exceedingly slow to credit the claims of alleged spirit photographers, and equally slow to accept the testimony of honest people who think they recognise relatives or friends in these purported spirit pictures. It takes much more than the mere affirmation of the witness to satisfy me he is not mistaken in such cases, much more, probably, than would convince you or any other non-Spiritualist who has not learned by long experience the fallibility of human testimony in psychical matters.'" That is the reasonable attitude: and, unquestionably, the Spiritualist is the clearest and safest judge in all these matters. He knows by long experience how to avoid the Scylla of credulity without falling into the Charybdis of obstinate scepticism, and perverse refusal to receive unwelcome evidence.

—From "Notes by the Way."

The "Daily News" prints the following interesting letter respecting Lord Tennyson's Waking Trance:

"Sir.—In conversations with Lord Tennyson he has described to me the sensations experienced by him in words closely resembling those quoted in your leading article on Saturday last, and in his noble poem called 'The Ancient Sage' (published in 1885) he writes:

More than once when I
Sat all alone, revolving in myself,
The mortal limit of the Self was loosed,
And passed into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs; the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world.'

"Yours truly, A. G. WELD."

—From "Jottings"

THE AURAS OF NATURE: ILLUSION AND VISION.

By B. M. GODSAL (San Diego, California).

In regard to the appearance of auras upon water, described in *LIGHT* of October 12th last, p. 327, one might suggest that they were caused by rays of light, such as may be seen to penetrate deep clear water (sea water at any rate) when the sun is high, converging on lines of perspective around the shadow of the gazer's head—were it not that an "aura" of this kind would not be visible except to each person round his own reflection. In a somewhat similar manner the sun, when setting behind broken masses of cloud, seems to be surrounded by an aura of splendid rays, though in reality these shafts of light emerging from between the clouds are parallel to one another, and it is only in appearance that they form an aureole around their source.

Again, at our brilliant sunrises, when a heavy dew lies upon long grass one may observe a halo round the shadow of one's own head, caused no doubt by the more perfect reflection of the sunlight, along the line of vision, by those drops which lie most nearly in line with one's head and the sun—just as a full moon is seen close to earth's shadow.

Another of Nature's flattering illusions is the pathway of light that almost daily, on this favoured coast, streams over the ocean from the setting sun to end always at our feet, while other people near-by seem so obviously to be walking in comparative darkness! But they too have their gleam, as bright as ours, though invisible to us, as ours is to them.

An essential difference observable between the illusions of Nature and those artificially created by man is that an "explanation" of the former serves merely to increase and deepen their beauty, whereas in the case of the latter, when the explaining cause is brought into evidence, all their beauty disappears forever. For in truth there is no such thing as the showing up of Nature's secrets—by getting behind the scenes as it were. Rather it is we mortals who live among the ropes and pulleys and paraphernalia, and assist in the production of an immortal play upon our shifting stage, so that our outlook is upon the seamy side of things, and that which appears to us as "death" is merely a hind view of a beautiful birth. Nor can it be said that true reality is more to be found upon one side of the "footlights" than upon the other side, seeing that behind them is the very real mechanism that produces the play, while in front of them is to be seen the true meaning of the play itself.

Spirits are fond of telling us to take our lessons of life direct from the book of Nature, and it is true that it will furnish us with numerous illustrations in support of our most cherished theories. But Nature is very inclusive, and she does not withhold a like endorsement from those who hold different, and indeed opposite, views. It would seem sometimes as if the communicating intelligences failed to appreciate the difference between their own point of view and ours. Living in the realm of principles and nearer to the *causing* truths they no doubt see everything in Nature working together towards a good end, whereas we mortals encased in flesh and subject to material forces and animal impulses, are impressed chiefly by their apparent negation of spiritual power. This one-sided study of the book of Nature, which we call pure science, would inevitably lead us into materialism were we not given as well the little book of revelation (not that of St. John alone) which offers a glimpse direct into the other (spirit) side of Nature. The one book is complete, and too vast for our unaided comprehension; the other is unfinished, and is too limited and imperfect to serve alone. But by studying the two books together we can use the world of facts contained in the former to elucidate and round out the principles suggested in the latter; and to make a difficult matter more simple the scopes of the two books are designed to overlap.

But we must not expect to learn natural laws from the book of revelation, any more than we can learn moral laws from the book of Nature. It would indeed be a work of supererogation for discarnate intelligences to present us with solutions of our own material problems—though the fact that they omit to do so constitutes a stumbling-block to many earnest "Spiritists," and serves to check their development into full-blown Spiritualists. All the great moral teachers known to history have had the same limitations (if that can be called "limitation" which intensifies the effect of their message) and yet the plenitude of their inspiration has never been called in question on the ground that they failed to reveal scientific facts. And if in the past these spiritual leaders talked less nonsense about natural laws than that which we get nowadays through some of our mediums, it may have been because they were not asked so many foolish questions.

Those who are troubled in mind because a spirit cannot set down in black and white all the secrets of Nature should remember that the spirits themselves are continually urging upon us that if we would be given the best thought that we are capable of grasping we must entertain them *subjectively*—as spirit to spirit. And then if we are not altogether satisfied with the magnitude of the conception thus implanted within us we can at any rate have the satisfaction of calling the thought our own—"a poor humour of mine, sir."

THE EVIDENCES OF PSYCHIC PHOTOGRAPHY.

A SUCCESSFUL EXPERIMENT.

Mrs. Barbara McKenzie, in the course of an article headed "Those Gone Before" in "The Christian Commonwealth" for the 1st inst., offers her testimony to the fact of psychic photography. After referring to the excellent psychic photograph obtained by Sir Wm. Crookes of his late wife, she says:

"The other day there was put into my hand a photograph of the same kind, and as I looked my heart leapt up, and I exclaimed, 'It is my boy!' There lay in my hand as clear a picture as any mother could desire, though the features still bore marks of the heavy suffering of his last days endured in the far-off East, where he passed away not many months ago. Perhaps that was partly why the disciples failed instantly to recognise their Master—that the anguish of Calvary still hung upon Him, and a law of demonstration seems to necessitate that when an appearance takes place soon after death the spirit is clothed upon very much as he passed out.

"The psychic photograph of my son was received by a private friend making experiments on her own account, and unknown to me. She never knew him in life, nor had she seen any photograph of him, and did not recognise it when it appeared. The same can be said regarding the photographer who was the medium. Six weeks later a message purporting to be from my son—one of many we have received—directed me to write to this friend and inquire about a photograph on one of her plates. By return of post this excellent likeness was sent to me, and as mutual students of the same subject we rejoiced in what seemed to be a very good test which some experimenters on the other side sought to give us."

"This incident does not stand alone, or one would scarcely venture to record it, but is supported by dozens of experiments made by my husband and myself in England and America in psychic photography."

DREAMS WITH A PRACTICAL VALUE.

A provincial paper, in an article on "Profitable Dreams," refers to the dream experiences of R. L. Stevenson, now so well known, especially in connection with the Hyde and Jekyll story. The other instances the journal gives are not exactly new but are worth recalling:

"It was while a Bristol mechanic slept that the idea came to him of making the round shot as we know it. His occupation was that of cutting up lead strips for manufacturing shot. One night he went to bed and dreamed it was raining and the raindrops turned to lead, covering the earth with lead shot. In the morning he melted some lead, took it up to St. Mary Redeford Tower, and poured it down. On descending he found the lead had assumed the shape of shot, and by applying a similar method in his business he made a fortune of £10,000. Mathematical students will be interested in the experience of the Marquis de Cordoreet, who published a volume on the integral calculus at the age of twenty-two. A problem had been submitted to him which, try as he might, he could not solve. To use a colloquialism, he 'went to sleep on it,' and successfully obtained the answer which he remembered on waking."

MR. JAMES COATES, author of "Photographing the Invisible," "Seeing the Invisible," "Human Magnetism," &c., writing from Scotland, informs us that he proposes to visit London from about the 1st of April to the last week in May, and will be happy during his stay to accept speaking engagements with the London Societies. With the exception of April 20th (Easter Sunday), all his Sundays are so far unspoken. His address, until further notice, is Jesmond, New Balderton, Newark-on-Trent, from whence letters to him will be forwarded to Belfast, for which city he was departing on the day we received his letter.

THE EVIDENCES OF PSYCHIC PHOTOGRAPHY.—What a shock the publication of Dr. von Schrenck-Notzing's book, "Phenomena of Materialisation," must have been to Professor Forel, the eminent psychiatrist and Director of the Provincial Lunatic Asylum at Zürich! I have just read Professor Forel's "Hypnotism," published in 1906, a work in which he contemptuously dismisses all spiritualistic phenomena as fraud and superstition, and *spirit photographs* in particular as the entire result of trickery. In this book Professor Forel repeatedly refers to Dr. von Schrenck-Notzing as to a fellow-worker whose views are of high value, and gives copious extracts from his writings in support of his own theories. How he would have smiled at the suggestion that his respected and much quoted colleague would but a few years later prove by a number of the most astounding *spirit photographs* the emanation of a psychic force from a deeply entranced medium and the manipulation of this force by an invisible intelligence. It is true that Dr. von Schrenck-Notzing is not a Spiritualist; he does not explain, but merely present his facts. At the same time it would be interesting to know what Professor Forel thinks of him now.—E. S.

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THE NEEDS OF 1919: A FORWARD MOVEMENT.

We publish on another page an appeal by Sir Arthur Conan Doyle for aid in money and service to carry on what he has come, like some other leading minds, to regard as the most important matter that can engage the thoughts of men. He has gathered into his letter the threads of several things which have been occupying the attention of some of us during the last few years. In some cases those interested have not been people conversant with the inner workings of our movement. Several of them have been onlookers, but keen, forward-looking minds, trained in the school of life, and with a long and wide acquaintance with the world of affairs. They had summarised in a few hours the terrific importance of our message and the urgency of the need for its worthy presentation. There were among them journalists who had kept their honour bright, and disdained the opportunity to make the subject a newspaper "stunt," and to whose influence in the Press we owe not a little in this direction. With us they had watched the gradual commercialisation of the Press, so that from a "merchant of ideas" the able writer had been reduced to the position of a mere huckster of "scoops" and sensations—"stuff" to gratify the crude appetites of a public for whom any "buncombe" was good enough provided it was the right kind of "buncombe." The artist was transformed into an artisan, and with a cynical smile or a sigh he wrote up the unsavoury divorce case in several columns—which was what the public wanted—and saw that any allusion to the world-shaking discovery of a life after death was given its appropriate place in two or three lines on a back page—for the public did not particularly want that, except as a subject for ribaldry. And it got that too.

The war came—it was about time for a catastrophe of the kind—and the duller scribe, thinking to be funny on the subject of "spooks," found that he was provoking, not guffaws and admiration for his wit, but expressions indicating disgust and annoyance. Poor fellow, he had been taught that jests about spooks was what the public wanted. It had asked for it, and now the goods had suddenly become stale and unmarketable. He had not necessarily expressed his own ideas but only what he conceived to be those of the public, which was his real paymaster.

This is rather a long digression from our central topic, but we feel it necessary, because so many of the sensible and serious portion of newspaper readers, and they are a continually increasing number, still linger under the delusion, which should have died out a generation ago, that the average Pressman is expressing his own instructive views in what he writes. He ought to do so, of course, but only a few men have the martyr spirit, and only the very strongest and ablest can afford to write what they think, unless the public wants it. Well, now the public is gradually making up its mind that it wants what Sir A. Conan Doyle has well described as "a new revelation." It is not even yet quite sure of the fact, and wants a little stirring up. It needs to be shown that a good banquet is worthy of a good table with clean "napery and crystal," as the Scots say, and that it is a little out of place served in a scullery or a cellar.

Sir Arthur says that we need a respectable central headquarters. We do, and (speaking for LIGHT and the Alliance) we expressed the need at the beginning of the war, foreseeing the demand, and have collected about a tithe of the amount for which we appealed. "We need organisation in every county, so that inquirers

can get help at their own doors." True again, and we have faith that it will come along when the public wants it badly enough. We require too a "central publishing agency and the cheap distribution of literature." In that also Sir Arthur is giving definite expression to a need that has been apparent to many of us. The call for "young, whole-hearted energetic men" to work such an enterprise is one we can also endorse. We are no longer content to live on sufferance; the "dry remainder biscuit" is no proper fare for us to-day. We acknowledge with heartfelt gratitude the unpaid service of a little army of sympathetic men and women who have acted as guides and helpers to a multitude of inquirers, most of them suffering the pangs of bereavement, having given their loved ones to the cause of freedom. These good people have helped us to bridge the gap until we were ready with a central institution. Such institutions may and must be multiplied throughout the country. Many helpers have been raised up in all parts of the kingdom, and only need a rallying place. The veterans, the fighters of an earlier day, are growing grey and weary—they are "sair forfachten" after so long a struggle. They must not be forgotten. They must have "rest after toyle, port after stormie seas." They held the pass in the days when it was a few against a host, and now the host is dwindling and retreating, and the great advance is to the young and the strong, with the light of the future in their eyes, little used to murmur the shibboleths of the past or to bend the knee to the old gods.

FROM THE LIGHTHOUSE WINDOW.

It is a good many years since people were found advertising for a haunted house. But on Monday, the 30th ult., the "Evening Standard" drew attention to an advertisement of this sort in a morning paper. It ran: "Haunted house wanted to rent or purchase, freehold, with five to ten acres of land, within fifty miles of London." A sceptical house-agent, interviewed by the evening journal, expressed the view that it indicated the desire of somebody to get good property cheap. We hear of several houses alleged to be haunted, but so far as we know they are all occupied—house property is very scarce in the market just now. And some people can live in them quite comfortably.

In the course of an interview with Mr. Maurice Hewlett, in the "Christian Commonwealth" of the 1st inst., the famous novelist made the following observations in reply to a question from the interviewer as to Mr. Hewlett's book, "The Lore of Proserpine," which, as its readers know, gives strange stories of fairies and other spiritual beings: "I can only tell you I have seen them as plainly as you see that portal below us. . . . The air about us is not empty. It is full of spirits, beings—call them what you please. Some cannot see them. . . . You may not see them; you may never see them, but they are there."

Mr. Francis Grierson, writing to us from New York, refers to the delay in the publication in London of his new book "Illusions and Realities of the War." It will be out shortly. He has just published a work on Lincoln of whom he has personal memories.

Brighton, it will be seen from the advertisement, is taking a prominent part in the "Forward Movement." In connection with the Brighton Spiritualist Brotherhood, Dr. Ellis Powell will speak at the Athenaeum Hall, North-street, to-morrow afternoon (the 12th inst.), and on the 26th the Rev. A. J. Waldron will deliver an address.

Writing from San Francisco on the 1st ult., Miss Cordelia Grylls informs us of her impending visit to New Zealand. She found influenza rife in California, and many churches closed for weeks in consequence. She met our contributor, "Ewing," and refers to him as an authority on the "physics" of the spiritual world, a fact denoted in some measure by his articles in LIGHT. He has been for thirty years collecting his information, and kindly allowed Miss Grylls to take notes from his writings.

Dr. Peebles, we learn, "although ninety-seven, is writing another book and hopes to visit England again." These unhealthy and short-lived mediums!

THE NEED FOR ENERGY.

SIR,

One proposition seems to me to be incontrovertible. It is that we who uphold psychic communion are either working upon the most important thing that could possibly engage the minds of men—a thing that throws even the world-war into insignificance—or else we are propagating a mischievous and blasphemous superstition. There is no intermediate position. One or other must be true. We believe, and indeed *know*, that the first alternative is a solid fact. That being so, the very immediate deduction is that we should live and act in accordance with this belief. It is our manifest duty not to proselytise, since we have no desire to force a benefit upon an unwilling recipient, but to take steps to let the whole world share the knowledge and the happiness which we possess by putting the facts plainly before them, so that if they reject them it is their fault and not ours. To do this we can all work according to our powers. Some can write. Some can speak. These are bound to do so with no thought of self. But the great majority of believers cannot aid in these more personal and strenuous ways. It is for them to provide the money, without which the work is greatly retarded. Nothing can prevent Truth from coming into its own, but the driving force of work and money may contract centuries into years. I am aware that many rich people are whole-hearted believers. I seldom receive a post which does not include some letter containing expressions of gratitude for experiences gained through spirit communion. What are all these people doing to prove their gratitude?

Many urgent things need to be done, and are held back for want of funds. We need not a palatial but a respectable central headquarters. We need allowances for our poorer workers who labour upon unworthy salaries. We need organisation in every county, so that inquirers can get help at their own doors with small local spiritual libraries. Above all, we need a central publishing agency and the cheap distribution of literature. There are many of the splendid early works upon the movement which must surely be out of copyright now. Mrs. De Morgan's "From Matter to Spirit," published in 1863, is a case in point. To read so vital a book as the Life of D. D. Home one has to rely upon a library. That is a book which, published at one shilling, and rather abbreviated, would do great good, for it is the record of the most remarkable human being who has lived within our remembrance. Then, again, there is that most convincing little book which records the early researches of Sir William Crookes. I bought a copy last week and had to pay 12s. 6d. for what is only a pamphlet. Why should people be starved of vital information in this way? There is only one solution, and that is a publishing organisation with young, whole-hearted energetic men to run it, and enough money to give them the necessary capital. Let us start 1919 with a fixed determination to prove the reality of our professions, and to leave nothing undone in work or money to carry our wonderful message to a world which is quite ready and even eager to listen.

Yours faithfully,

ARTHUR CONAN DOYLE.

January 1st, 1919.

SPRIT HEALING.—We referred some time ago to the number of cures reported in connection with the offer of Mrs. Gibson, of Ealing, of which so many readers took advantage. Mr. H. E. Hunt, author of "Nerve Control" and other works, now writes: "A friend of mine sent in her name on December 15th last. She had been much worried by a tumour, which had grown since the beginning of October to the size of a pigeon's egg. It disappeared absolutely and completely during the night of December 24th." In a further letter, giving more particulars, Mr. Hunt says: "If the cure had been in any way gradual it might have been ascribed to other causes, but the over-night cure was very surprising. It has been reported to Mrs. Gibson."

CROSS-CORRESPONDENCES.

By S. DE BRATH, M.Inst.C.E. ("V.C. Desertis.")

A most interesting series of experiments was published in France late in 1914, which does not seem to have attracted adequate notice here. It is contained in a December issue from the Société Universelle d'Etudes Psychiques (Paris), under the presidency of M. Camille Flammarion; it is by Dr. Gustave Geley, house-surgeon of Lyons Hospital, and laureate of the Medical Faculty.

The methodical and scientific plan of the experiments is instructive. The experiments themselves are simple, and not buried under the mass of detail and parenthetical criticism which make our psychical researches such very heavy reading, and choke off the general public.

At the time of their occurrence (August, 1913), the recorder, Mme. de W., who has no medial power, was at Paris; and staying with her was a lady, Mme. T., a clairvoyante and automatist. Another friend, Mlle. R., possessing the same powers, was at Wimereux, a seaside resort near Boulogne. The alleged unseen operators were three—"Rudolph," "Charles," and "Emily." The experiments were given to Dr. Geley by Mme. de W., and he criticises both their method and their conclusions, and, while adopting for the moment the Spiritualist terminology, is careful not to commit himself to any theory of origin—that being, of course, the point at issue.

August 22nd, at Paris; Mme. T. writing: "different from her own. Anxieties are put aside, and she has not each day the painful reminder of . . . insulates our combination from pernicious currents." . . . "Keep these lines carefully."

Under date August 23rd, the following letter was despatched from Mlle. R. at Wimereux:—

"Only two lines to send you the communication of yesterday evening. I am extremely tired. . . This is Rudolph's communication:—

"My dear friend, I am going to try to run back and forth on my fluidic track, and to write sometimes with Mme. T., and sometimes with Mlle. R., drawing the fluid from Mlle. R. while it is produced, and hooking it on to that of Mme. T. to be able to write with her. I am very satisfied with our success, and I ought to tell you that we are at this moment in very favourable conditions for our experiments. Mlle. R. is in surroundings completely. . . (A long pause, then Rudolph returns.) . . . daily obligations and difficulties to be overcome. If it had not been so, I should not have undertaken this work.

"Charles also helps us, his gentle and calm fluid . . . (Another long pause, then Rudolph returns.) . . . which might put us off the rails.

"Enough for to-night, Mlle. R., I am going to re-establish the current. Good-night to all three friends.

"Rudolph."

Inserting Mme. T.'s writing in the pauses of the above, the whole reads:—

"Mlle. R. is in surroundings completely different from her own. Anxieties are put aside, and she has not each day the painful reminder of daily obligations and difficulties to be overcome. If it had not been so, I should not have undertaken this work.

Charles also helps us, his gentle and calm fluid insulates our combination from pernicious currents which might put us off the rails."

Mme. de W. adds: "At the beginning of the sitting of August 22nd Mme. T. said to me, 'Mlle. R. is writing, but she must have a headache, for she passes her left hand over her forehead and she has let down her hair.' The letter of the following day shows that the headache was a fact, and the incident of the letting down the hair was subsequently confirmed." There are four more experiments, each somewhat different in plan, but all based on the alternate writing at Wimereux and Paris, too close in time to allow of normal communication between the recipients of the writing. One of these is specially interesting from several points of view. It consisted in the nearly simultaneous presentation of separate capital letters at Paris and Wimereux, as under:—

L' A I R D U P A Y S N A T A L R E N
F O R C E T O U T E S L E S F A C U L T E
S A U S S I B I E N C E L L E S D U C O
R P S P H Y S I Q U E W U E C E L L E
S D U C O R P S A S T R A L.

The automatist in Paris said "I am not required to write, but I see letters pass before me as in a cinema. I shall copy them."

Dr. Geley goes into the hypothesis of fraudulent collusion between Mme. T. and Mlle. R., and shows that, quite apart from the known good faith and moral status of all the persons concerned, there are minor details which could not have been foreseen (headache, change of room, unexpected social duties, etc., omitted here for brevity), and that this hypothesis cannot be maintained. He then discusses the telepathic theory:—

"Telepathy implies, as is well known, two agents; one active, the other passive. . . In the cases where

Mme. T. describes unexpected incidents or unforeseen occurrences relating to Mlle. R., a telepathic action from Mlle. R. to Mme. T. is implied; the former being the active and the latter the passive agent. So be it. But in the case where Mlle. R. writes automatically (at Wimereux) of Mme. T. (at Paris), 'Mme. T., do not cough so much, you disturb the current,' the functions are reversed. In the case of the cross-correspondences it is logically impossible to assign the active (transmitting) rôle to either of the mediums; both were unaware of the idea, the nature, or the content of the messages they were writing, and both were severally unable to understand their sense or their purpose. They behaved literally like two machines put in motion by a single directive action and an independent intelligence."

After further analysis of other possible explanations of a telepathic nature, Dr. Geley sums up:—

"What do we establish in these experiments? A primary fact, a fact whose philosophical corollaries may be open to discussion, but a fact which imposes itself on our attention: In the cross-correspondences everything takes place as if an autonomous intelligence, independent of the mediums and the experimenters, had taken the initiative in the experiments, had prepared them, directed them, and brought them to success."

He does not, however, commit himself as to who or what this intelligence may be.

What a relief it is to turn from the pontifical pronouncements of Mr. Turley, Canon Arbister, and all the other "investigators" who do not investigate, but merely read a small part of the writings of those who do; explain the easy parts, deny the hard parts, and launch out into abusive rhetoric as if they had disposed of the facts! As Dr. Geley says: "A solid basis for discussion must rest on some simple and precise elementary experiments which establish without possibility of doubt the phenomenon itself."

THE STRUCTURE OF THE ATOM.

Mr. Ernest C. Craven writes:—

As a convinced Spiritualist of many years' standing, and also a student of other branches of science, perhaps I may be excused the following critical remarks with regard to Lt.-Col. Johnson's letter in *LIGHT* of the 22th ult. I am sorry I have not seen the works mentioned, but am pleased to hear of them, and am trying to obtain them.

I suppose with regard to the three elements mentioned, the phrase "their ions counted," is a slip. It has no meaning as it stands.

With regard to the exact architecture of the atom, I am perfectly sure that Professor J. J. Thomson would be the first to deprecate any dogmatic dicta on the subject. Thomson's mathematical researches on the stability of concentric electron rings show the possibility of the formation of structure systems which fit in very closely, as regards theoretic properties, with the known properties of the members of periodic system of elements. That the atom possesses a structure cannot be doubted, but the corpuscles are no doubt moving in three dimensions, and not in two as in Thomson's model.

Moreover there are several other fashionable atom-model theories in vogue at the moment. According to Lord Kelvin, each atom is an assemblage of electrons within a sphere of positive electrification. In Rutherford's model, afterwards developed by Bohr, we have a positive nucleus surrounded by negative electrons.

In his "Modern Inorganic Chemistry," Dr. Mellor, after discussing these various hypotheses, writes: "The electronic model atom has but a remote analogy with the real atom. Analogy may be an invaluable aid to description, but it cannot prove a single fact. Thomson quite recognised the inadequacy of his model atom," etc.

With all the work that has been done, we are not much nearer the final solution of the nature of matter. In the words of Crookes (1896): "The list of elements extends before us, as stretched the wide Atlantic before the gaze of Columbus, mocking, taunting, and murmuring strange riddles which no man has yet been able to solve."

In view of this modesty on the part of experimental science, the dogmatic pretensions of clairvoyance strike one as being in very bad taste. Moreover, one cannot help noticing that these clairvoyant revelations are not made until a hint has been given by orthodox science. The divisibility of the atom was, of course, a debated point long before 1895.

I would like to say a word in regard to statements in mystical works, to the effect that "matter is composed, or is a manifestation, of electricity." These sweeping generalisations are constructed on the "Heads I win, tails you lose" principle, and can be manufactured by the half-dozen. It cannot be insisted too strongly that such statements are absolutely without value, either mystically or experimentally, and yet they are repeatedly dragged up in the "I told you so" spirit when really definite experimental work on the subject is published.

"ON THE COSMIC RELATIONS."

Of its class this is a notable book. Whether its perfect unification be an accident of production or a convenience of the author at artful concession to the sceptical infirmity, it very well admits of the latter altruistic interpretation. The work is characterised by obvious sincere purpose, a passionate earnestness evident throughout, not a little plemancy, conspicuous ingenuity of argument and speculation, fearlessness of "authorities" and conclusions.

In his preface the author says: "What I have attempted is an outline of the evolution of the relations between the soul and the external universe, and a summary of the recognised relations that are still immaturity evolved as to be little understood."

Should any reader of the book be perplexed by the meaning of the term evolution in both clauses of that sentence, him turn to the table of contents, where the course of thought is described as Correlated Knowledge, Uncorrelated Knowledge, and Attempts at Correlation. In the chapter, on the Evolution of the Universe, the application of the word in the above special sense is seen to be that of the mode of Professor Karl Pearson when he discusses Teleology in his "Grammar of Science." Mr. Holt explains that by the evolution of the universe he does not mean what is generally understood by the term cosmogenesis, it is the evolution of our conceptional universe—referring his readers to Spencer for study of the objective universe.

It would require more than the space allowed for a review to touch upon questions that here obtrude themselves. While admitting that every man has his own universe, our author concludes that the so-called ideal concept must yield to the common-sense one of a subjective universe; nay, more: that the known universe is presumably only a part of one as much beyond our knowledge as is beyond the protozoan's."

No reader need be alarmed at meeting for the first time such terms as "autokinetics," "psychokinesis," "molar telepathic telekinesis." They are not so fearsome as at first sight they seem. With regard to the first, Mr. Holt remarks: "As we must have a Greek name to command any respect, perhaps autokinetics will serve for moment, and last at least as long as the book will."

Is the imperative so necessary? Had the author indulged himself in the desire to "string out names from our roots," his work with very many readers would probably have suffered in respectful attention.

Book I., comprising six chapters, deals with Correlated Knowledge—Body, Soul, Evolution of Animal Intelligence, Some Ethical Aspects of Evolution, are some of the headings. The literary treatment is of the popular personal style, interesting, stimulating—amusing betimes.

Book II. is divided into five parts, with sixty-three chapters. Here begins Mr. Holt's examination of phenomena commonly termed psychical. Their correlation to acknowledged systems of thought is his main study. He writes: "Jones thinks he knows all about spirits," thus co-ordinates the phenomena with his real or supposed spiritualistic knowledge; and "there is no use in my telling him that the force comes from the medium because the medium is as tired as if he had done the work with his muscles." That scrap-excerpt indicates our author's manner of dealing with his subject, fortified by a considerable general knowledge.

The chapters on molar and molecular telekinesis, causing phenomena such as "raps," dowsing, movement of objects without contact, the passage of matter through matter, "spirit lights," "materialisations," &c., are illustrations that are all classed as "nothing more than modes of force"—blessed word!

A chapter on Molar Telepathic Telekinesis follows, touching upon manifestations having "some hints of intelligence"; and in the next one we arrive at "Inagent Sounds and Lights."

The latter half of the first volume and most of the second one is mainly in the nature of selection, compilation and commentary, the "Proceedings" of the Society for Psychical Research being drawn upon extensively—having been, as the author mentions early in his work, the chief object in view that led to the production of "On Cosmic Relations." Within the compass of these volumes, therefore, their readers obtain, *inter alia*, a notion of the method and results of the P.R. Society's patient toil.

Beginning with his own experience, the Piper sits are well represented from Hodgson's First Report on Piper-Myers and Piper-Junot sittings, Newbold, H. Piddington, Holland, Verrall, Thompson, and others, their varied parts. The author is to be cordially congratulated on the execution of his original intention. As a whole the work is exceptionally readable, especially for agnostics and sceptics, who are nouns of multitude in even its deficiencies being perhaps subservient to transitive service and immediate usefulness.

In the present reviewer's opinion Mr. Holt keeps best wine for the end of the banquet. The "Attempts at Correlation" merit careful reading, in particular those

the fourth and sixth chapters of this division—the former on the pros and cons of the Spiritualistic Hypothesis; the other on Dreams Indicating Survival of Death.

Readers of *LIGHT* naturally want to know whether Mr. Holt is for or against their master-concept. It should be enough for the reviewer to say that in three dreams the author of "On the Cosmic Relations" found data for his everlasting Yes. That he did not discover this earlier in his studies may be due to the fact that other data at their very core failed him for a sound judgment. Of Hudson Tuttle and Andrew Jackson Davis he remarks complacently that "of course both these men thought their writings inspired by spirits"; and ingeniously tells us that he got most of his data regarding them from Densmore's Introduction to Tuttle's "Arcana." We are informed that Davis wrote "Nature's Divine Revelations," "The Great Harmonia" and half-a-score of other works: the number of them is really twenty-eight.

Of the blessed, magical word *Telopsis*, space fails in which to write.

Because of its infinite theoretic import and crucial practical significance, one word in his Introduction is singled out for the author's reconsideration. As it stands the concept conveyed might appear to the cursory reader that of a merciless universe—pabulum for the pessimist: "The comparatively recent realisation that the Cosmos is governed by law, uniform, just, merciless, has dethroned the god whom prayer influences to disturb the order of Nature." Only by an absurd inclusion of all natural law as merely mechanical can such an ascription be possible, such a consequence follow. The immediate context relieves our author from the responsibility that may seem shared by him; but no writer should risk misunderstanding upon a subject so momentous—especially no robust optimist like Mr. Holt.

W. B. P

THE SONG THAT NEVER ENDS.

A PHANTASY FROM HANS ANDERSEN.

Has anyone ever given better expression to the faith of the higher Spiritualism—the only Spiritualism which really deserves the name—than did that gentle friend of our childhood, Hans Christian Andersen, in the lovely parable of life which he calls "The Flax"? It begins with the flax in full bloom in the field, rejoicing alike in the rain and the sunshine, and sure that it must be the happiest of all creatures. The hedge-stake commiserates with it on its ignorance of the world and croaks mournfully, "Snip-snap-snurre, Basselurre! the song is ended." But the flax will not listen. It is sure that the song is not ended. On the morrow the sun will shine on it again and the rain will refresh it. And yet it looks ere long as if the hedge-stake were right, for the flax is pulled up by the roots and subjected to a bewildering series of painful experiences. Bravely reminding itself, however, of the great happiness it has already enjoyed, and reflecting that only by tasting the bitter as well as the sweet can one hope to learn life's lessons, it resolves in the midst of its pain to remain contented. As it does so it finds that it has become a large piece of white linen. This in turn is made into useful garments. Truly the hedge-stake was wrong. Instead of being ended, the song is only now beginning in earnest. Time rolls on till the garments can hold together no longer. Then follow more trying ordeals—only to end in a delightful surprise. The linen has been transformed into glistening white paper, on which the most beautiful poems and stories are written. The paper cannot understand what it has done that it should thus be promoted from one joy and honour to another. It has as many splendid thoughts inscribed upon it as in the old time it bore pretty blue flowers; and naturally it expects to be sent round the world for people to read them. It is sent to the printers instead, and at once recognises that this is the wisest plan. It could not have travelled about like the printed books. Instead it will stay at home and be held in honour like an old grandfather. It is still the happiest of all beings, for "he who wrote all this looked at me; every word from his pen flowed right into me." When tied up and thrown aside it is grateful for respite from toil and the opportunity which rest brings of self-examination. One day the bundle of paper is put on the hearth to be burned. Here surely the hedge-stake's pessimism will be justified. But Andersen's genius finds the way out. Listen! The children of the house stand round while the paper is placed on the fire. It is soon alight. "Ugh!" it cries as it bursts into flame:

"Ugh! that was not very agreeable, but when the whole was wrapped in bright flames these mounted up higher than the flax had ever been able to lift its little blue flowers and glittered as the white linen had never been able to glitter. All the written letters turned for a moment quite red, and all the words and thoughts turned to flame."

"Now I am mounting straight up to the sun," said a voice in the flame; and it was as if a thousand voices said this in unison; and the flames mounted up through the chimney, and out at the top, and, more delicate than the flames, invisible to human eyes, tiny beings floated there, as many as there had

been blossoms on the flax. They were lighter even than the flame from which they were born; and when the flame was extinguished, and nothing remained of the paper but black ashes, they danced over it once more, and where they touched the black mass, little red sparks appeared. The children called this 'seeing the scholars come out of school' and the last spark was the schoolmaster. That was fun! And they sang over the dead ashes 'Snip-snap-snurre, Basselurre! The song is ended.'

"But the little invisible beings all said, 'The song is never ended: that is the best of all. I know it, and therefore I'm the happiest of all.'

"But the children" (and Andersen's quaint closing remark applies to some of us older children too) "could neither hear this nor understand it nor ought they, for children must not know everything."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steiney Hall, Lower Seymour-street, W.1.—6.30, Dr. W. J. Vanstone. January 19th, Miss Lind-af-Hageby.

The London Spiritual Mission, 13, Pembridge-place, W.2.—11 a.m., Mr. Ernest Meads; 6.30 p.m., Mr. Horace Leaf. Wednesday, January 15th, 7.30 p.m., Mrs. E. A. Cannock.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Lewisham.—The Priory, High-street.—6.30, Mrs. Alice Jamrach.

Reading.—Spiritual Mission, 16, Blagrave-street.—11.30 and 6.45, Mr. Percy R. Street.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mr. H. E. Hunt. 19th, 32nd anniversary services.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Fielder. 16th, 8.15, clairvoyance.

Kingston-on-Thames, Bishop's Hall.—6.30 p.m., Mr. A. J. Maskell, address and clairvoyance. Wednesday, 15th, lecture by Mr. Horace Leaf.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mr. W. J. Parry; 3, Lyceum; 7, Mr. Symons. Wednesday, Mrs. Jennie Walker, of Canada.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—Mrs. Orlowski, address and clairvoyance. Wednesday, 8, Mr. Matteson, address.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. Jennie Walker, addresses and descriptions, also Monday, at 3, public meeting, and at 8, healing circle. Wednesday, 8, public meeting.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.45, Mrs. Neville. Tuesday, 8 p.m., annual general meeting. Thursday, 7.45, questions and clairvoyance. Lyceum every Sunday at 3 p.m. *Forward Movement.*—Athenaeum Hall, 148, North-street. Sunday afternoon, 3 p.m., Dr. Ellis Powell, lecture "Our Soldiers in the West"; chair, Dr. A. G. M. Severn; admission free; reserved seats, 2s and 1s.; collection. Full particulars Old Steine Hall.

HUSK FUND.—Mrs. Etta Duffus, of Penniweils, Elstree Herts, acknowledges, with thanks, the following contribution:—M. Simpson, £1.

"SPIRITUAL RECONSTRUCTION" by the author of "Christ in You" (Watkins, 2s. net), contains much fine teaching along spiritual lines, and can be obtained at this office, post free 2s. 3d. Another book by the same publisher, "Reincarnation a Key to the Riddle of Life," by Lieut. G. H. Whyte, M.C., gives the author's views on the doctrine of re-incarnation—a question around which so much controversy rages. The book is published at the same price as "Spiritual Reconstruction."

By an announcement in our advertisement columns it will be seen that the first of a series of three meetings for propaganda work in connection with Spiritualism and Parliament has been arranged for the 13th inst. at the Chiswick Town Hall, London, W., when Lady Muir MacKenzie will preside, and Mrs. Ella Wheeler Wilcox will deliver an address. The honorary secretary of the Committee is Mr. J. H. Kent, of 10, Oxford-road, Gunnersbury, of whom any further particulars may be obtained.

SPIRIT COMMUNION: A PRIEST'S AFFIRMATION.—I believe that the dead do communicate with the living. If not outwardly, yet inwardly and spiritually, they speak to us, act on us, influence us, inspire us, bring ideas to our minds and light up visions in our souls. Not a breath stirs the silence; but impressions are felt, intimations are received, and suggestions from unknown quarters are mysteriously telegraphed through.—From a sermon preached at Holy Trinity, Sloane-street, by Dr. HOMES DUDDEN, the Rector, reported in the "Church Times."

[January 11, 1919.]

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1
SUNDAY EVENING NEXT, AT 6.30 P.M., DR. W. J. VANSTONE,
January 19th, Miss Lindaf-Hageby.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St.,
and five minutes from Bond Street and Mawbey Arch Tube Stations.
Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,

18, PEMBROKE PLACE, BAYSWATER, W.

SUNDAY, JANUARY 12TH.

At 11 a.m. ... MR. ERNEST MEADS.
At 6.30 p.m. ... MR. HORACE LEAF.
WEDNESDAY, JANUARY 15TH, AT 7.30 P.M.
MRS. E. A. CANNOCK.

THE CHURCH OF HIGHER MYSTICISM,

22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, JANUARY 12TH.

11 a.m. ... Mrs. Fairclough Smith ... Trance Address.
6.30 p.m. ... Mrs. Fairclough Smith ... Inspirational Address.

Every Thursday, at 3 o'clock, Healing Service, followed by a talk
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NOTES BY THE WAY.

We give "M. S. B." this week space to offer some comments on Mr. F. Bligh Bond's article in the current "Quest," feeling that criticism from the purely intellectual standpoint will not be resented by Mr. Bond, and may serve to clear the issues. We are often conscious of truths indefinite and only slightly recognizable in much that reaches us from supra-mundane sources. They are in no condition to come under close logical analysis. They are only in process of emerging. But we find no great difficulty in understanding what idea probably underlies the tradition of the "fall of man" to which "M. S. B." alludes. Doubtless it refers to the descent of Spirit into matter for the purpose of individualisation and self-knowledge. The individual spirit in some cases would have a dim consciousness of the process, one as it might seem of a fall from freedom to servitude, "from glory to gloom," and this would outwork in the crude theological forms of earlier human thought and would be carried on in a more refined shape into mystical philosophy as we have seen that it is carried on, appearing in one form or another in the doctrines of numerous mystical schools.

* * *

Now that we are dealing with the contents of the "Quest," it may be pardonable to refer again to Mr. G. R. S. Mead's article on "The Hither Hereafter," as it touches our subject so closely. Mr. Mead observes that the most reasonable communicators from the beyond "give manifold warnings against supposing that they know anything about ultimates or the highest mysteries of the spiritual life," claiming no more than that "they are still average men and women striving to adapt themselves to the new conditions." It is quite true. Let our inquirers take careful account of the fact. They will then be less prone to be misled by those who "exaggerate what they hear into infallible revelations" and proof against "vain folk or lying spirits who would impose themselves as great teachers on the unwary." Mr. Mead records as one of the claims made concerning psychical communications that in the hither hereafter there is far greater facility in obtaining visions and "illuminations" than in the physical body :

And this is ever a great temptation to pride and boastfulness and dogmatism for those who are not sternly disciplined and deeply experienced in such matters, but who believe without question, and whose minds are not alert with right reason.

* * * *

It is a long article, this on "The Hither Hereafter," and covers a multitude of questions. Mr. Mead writes carefully as an impartial observer, but his allusions show that he has penetrated deeply into some aspects of the

matter. We will not follow him further, but be content to set down a few very brief conclusions arrived at from our own study of the matter. We are, as spirits, surrounded by unseen powers and influences, from which, in the order of Nature, we are more or less shut off, that we may work out each his own destiny. As we develop spiritually we respond in ever increasing degree to the impulses from the unseen, and we gain that assurance of the meaning of life that otherwise we can achieve only in a broken measure along intellectual and psychical lines. Psychical gifts are in the natural order and form a kind of connecting link between the spiritual and physical order. They need, more than any other gift or talent, discreet and intelligent direction. They may lead to the heights or the depths or merely leave their unwise possessor circling aimlessly like a man lost in a forest. We have known many who have gone from "strength to strength advancing" with the psychical clue; and others to whom it has been a mere "will o' the wisp." Self-deluded, they have gone after some "promised land" to the neglect of the duties of every day. But even following a mirage has its lessons; only they might be learned with less expenditure of time and energy.

"THE AFTERMATH OF WAR."

Mrs. Leila Boustead writes :—

"I for one cannot agree with the opinions of Astraea E— (p. 10). Had I not lost a beloved son in the war I should still agitate for the punishment of the Kaiser. I am not aware that it is against the principles of Spiritualists. This man was an absolute autocrat in Germany, possessing a power far above that of ordinary rulers. By lifting his little finger, he could have prevented this cruel war—he could have stopped the hideous atrocities which have besmirched it. It is idle to say that the whole German nation are equally culpable. Seventy million people cannot be in agreement about anything. You have to make the heads responsible in this as in anything else in life. No community, no business, could be run or governed on any other principle. The P. & O. Co. have always had, before the war, a strict rule that if a boat was lost, the captain was dismissed, whether it was his fault or not. The result was such care and supervision that they hardly ever had an accident. Such rules in the long run make for the common benefit, and there is nothing to exempt the Kaiser from the same principle—particularly as the guilt of the war was certainly his.

"The best way to secure the future peace of the world is for all people to see that if any ruler wantonly plunges nations into bloodshed, he is promptly hanged as he deserves."

WE hope to publish next week an article by the Rev. Professor Henslow, M.A., on the genuineness of spirit photography and psychography.

BOOKS FOR INQUIRIES.—To the books already mentioned in these pages as suitable for investigators we should like to add "Mors Janua Vitæ?" (Rider and Son) and the "Trend of Psychical Research" (Watkins), both by Miss H. A. Dallas, and obtainable at this office at 2s. 11d. and 7d. respectively, post free.

PSYCHIC HEALING.—Mrs. Gibson, of 26, Haven Green, Ealing, W. 5, informs us that, in view of the successful results of the method of spirit healing in the case of adults, as already indicated in *Light*, it is proposed to institute a course of healing for children on the same lines. Those who are interested may communicate with Mrs. Gibson, it being merely necessary to give particulars of the children for whom this form of treatment is desired. Stamped addressed envelope should be enclosed in each case. Mrs. Gibson well remarks how much our national welfare depends on the health of the rising generation.

THE EVIDENCES FOR SPIRIT RETURN.

FURTHER EXTRACTS FROM AN INQUIRER'S NOTE BOOK.

BY FRANK KNIGHT.

With the Editor's permission, I venture to supplement my article in *LIGHT* of December 28th by further extracts from the notes of my sittings, which, for convenience, I have again grouped under suitable headings.

As before, I refrain from discussion of the various theories which might be advanced to explain my results. I adopt a Spiritualistic interpretation, as, on the whole, best covering all the facts, but the reader will of course reserve his own opinion.

I wish to acknowledge the disinterested way in which Mr. Aaron Wilkinson has placed his mediumship at my disposal from time to time over a period of many years, and I again refer the reader who may be interested in the *modus operandi* of the sittings to Mr. J. Arthur Hill's "New Evidences in Psychical Research" and "Psychical Investigations."

I. Indications of conscious effort on the part of the communicators to prove their identity.

Throughout the sittings I have always kept before the communicators the prime importance of proving their identity, if possible, before delivering messages of a general character. I have discouraged any tendency to rambling or rhapsody.

At first this apparently unsympathetic attitude caused some surprise and difficulty. My mother, purporting to communicate, wrote: "I cannot grasp your desire. I am sure you are anxious, what for I cannot just realise, but if you cannot feel me near, I don't know what else to do."

I replied that I was seeking evidence that it was actually my mother who was communicating, and I desired that she should throw her thoughts back to her early days, and refer to trivial matters, of which I had no knowledge.

Then was written: "When I left Uppertown I was ill. You will not remember."

This was the sort of thing I wanted. My mother removed from Uppertown in 1884. I was away at school at that time, and, as the communicator states, knew nothing of the illness, but my sister was then at home, and she well remembers how ill my mother was.

I suggest that this brief message indicates an intelligence at work, which had grasped my wish, and made a conscious and successful effort to comply with it.

Take another instance: My mother was seen by Mr. Wilkinson as wearing a brown silk-dress, with white trimming, and having a lined or "watered" effect in its texture. There was stated to be some history attached to this dress about which I must enquire of my sister, the inference being that this dress was known by the communicator to be unknown by me, which was the fact. I had never seen the dress for the good reason that it was sent home from the dressmaker's only the day before my mother died. She never wore it, but it passed at once into the possession of my sister, who, when I enquired, sent me cuttings of the materials, which certainly corresponded with the description given.

A final example. My mother communicating, I pressed for evidential matter. The medium wrote:—

"Do you remember Uncle Benjamin running away from home?"

(How old was he when he did this?) "About 22, I think."

(Was he away long?) "No."

(Are you quite sure about this?) "He did run away from home. Was away all night. Your grandmother Thorne was in a terrible fix."

(Do you think anyone now living will remember this?) "I think Kenneth Frederick's wife will."

This incident, if it occurred, happened before I was born, and long before Kenneth Frederick married, and it cannot now be verified exactly, but I have sufficient knowledge of the domestic situation at the time to believe that the statement is quite probably true, and certainly my grandmother, who was devoted to her afflicted son, would be in a "terrible fix."

In any case there is evidence of an external intelligence consciously working to supply my requests.

II. Spirit memory of dates, and knowledge of the passing of time.

In view of the frequent statement that time-consciousness does not exist in the spirit world in the same sense as with us, I append the following selections from Mr. Wilkinson's automatic writing, which appear to show clear memory of earthly dates, and consciousness of the flight of earthly time. It may, of course, be objected that dates can easily be obtained and memorised by the medium, but to obtain and deliver appropriately such a varied selection as I have received would be by no means easy. Let the reader test for himself by an experiment of the sort, taking one of his own acquaintances for the subject. We must also remember that these dates were given in a setting of silent matter—here omitted—which makes the theory of normal knowledge still more difficult.

In the course of a lengthy automatic script, ostensibly

from my mother, the following was written:—

"Through the help of my grandmother I am able to write this, my own power not being sufficient."

(What was your grandmother's name?) "Nora Upton." (Correct.) "For forty-five years she has been passed away from earth."

Other matter followed, and then was interjected, "I made a mistake about grandmother. I said forty-five years. I should have said thirty-five. No, I am further mistaken. I remember by my own age, and comparing them, it will be over 40 years." (Forty-five years is correct.)

I find among my notes the following statements as to dates and periods of time which are correct in every instance:—

My grandmother communicating—

"December 29th. You will remember that day. It was always a pleasure to me."

(December 29th is my birthday which, to the very end of her life, my grandmother never forgot.)

"On January 25th it will be eight years." (Correct of the date of her death.) "I shall never forget when your father died. It must be twenty-seven years since now."

Florence Thorne communicating: "Thirty years since I left my earthly home."

Communicator uncertain: "Nora Knight. In earth-life but briefly. February to April 1875."

(N. K., my infant sister, was born in February and died in April 1875.)

My mother communicating: "At seven minutes to eight o'clock to-day do you remember any particular sensation, because I was in close touch with you then?"

(At the time stated I was standing alone in my bedroom. I knew that Mr. Wilkinson would be coming for a sitting that evening, and as I glanced mechanically at my watch before going down to breakfast, it occurred to me to ask aloud that my mother would, if possible, send me a particular message. I was not, however, conscious of "any particular sensation.")

III. Communications from strangers or slight acquaintances.

All the examples I have hitherto selected have been concerned with my own relations, but not a few communications have been received which purported to come from persons unknown to me, or with whom I have been only slightly acquainted.

I give an example of each class.

(a) The medium wrote the name "Jeremiah Rogers." This name was unknown to the sitters, so questions were asked and the answers were given in writing. It would take up too much space to record the process in detail here, but the following information was obtained.

Jeremiah Rogers stated that he had lived in the immediate neighbourhood, was middle-aged, and single at the time of his death; that his hobby was botany; that he had had a sister, now dead, named Greta (this was such an uncommon name that we spelt it over, and the name was confirmed); that he came from the neighbouring village of Stenton, and was buried at Eskerton; that he was known to two local public men whose names were given, and he wanted to know who now had possession of his gold watch.

As the sitters were unable to confirm any of these details we made a journey to Eskerton a few days later to see if we could find Mr. Rogers' grave. I had never been to Eskerton before. We first found a small neglected-looking grave yard, which we explored unsuccessfully. Later we discovered a chapel, surrounded by an extensive grave yard, and after searching for some time, found in an out-of-the-way corner, a grave-stone bearing the following inscription, "In affectionate remembrance of John Coulson, of Stenton, who died September 7th, 1882, in his 60th year. Also of Emily, wife of the above, who died December 8th, 1895, in her 70th year. Also of Greta Rogers, sister of the above, who died January 4th, 1909, aged 74 years. Also of Jeremiah Rogers, of Norfolk Terrace, Blakedon, who died June 14th, 1910, aged 64."

This inscription gives us the village of Stenton, from which J. Rogers said he came; Norfolk Terrace, in which I then lived, having recently removed there; and Greta and Jeremiah Rogers. The latter, dying at 64, was middle-aged, as stated, and I have since discovered that he was a bachelor and an enthusiastic amateur gardener. I have no reason to believe that the medium had ever heard of him.

(b) Just before my marriage I had occasion to visit a dentist, and was recommended to try S. T. Davies, L.D.S., a young practitioner, whom I had not met before. In the course of my visits we found common point of interest in the fact that we were both going to be married shortly. Davies was marrying a Miss Martin, daughter of a Mr. John Henry Martin, who was the son of my grandfather Thorne's late manager, Uriah Martin.

The above was the full extent of my acquaintance with Mr. Davies, who died suddenly in 1915.

At a recent sitting Mr. Wilkinson described to me a young man, who was holding up a set of artificial teeth. His name, he said, was Davies. He had, he alleged, been a dentist, and had married a daughter of someone I knew named John Henry Kirkham Martin, now deceased. Mr. Martin had been a Freemason and was connected with some trade associated with oil and tar.

All this was applicable. I did not know that John Henry

January 18, 1919.]

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Martin had a third Christian name, or that he was a Free-mason, but I have since discovered that these details were correctly given by Mr. Wilkinson. I have no reason to think that the medium knew anything of either Mr. Davies or Mr. Martin, or my acquaintance with them.

IV. Certain resemblances in my records to those published by the Society for Psychical Research.

Recently looking through Vol. 13 of the S.P.R. "Proceedings," which contains Dr. Hodgson's admirable report on his sittings with Mrs. Piper, I was impressed by certain resemblances between the communications received through Mrs. Piper and those which I have obtained through Mr. Wilkinson.

Dr. Hodgson points out the many obstacles which have to be encountered when communication is attempted, not only on our side, but on the side of the communicators also.

He suggests that, when the communicator comes into contact with earth conditions, he tends to become bewildered, and that as the sitting proceeds, the power by which the communication is made is used up; the spirit loses his grasp of coherence.

The reasons for this are discussed and explained in a masterly fashion, but they do not concern us now.

I wish to give illustrations from my own records of this difficulty of communication.

My grandmother communicating, wrote: "I cannot say more now. My thoughts get entangled."

My mother wrote: "I feel used up, or rather to have absorbed all (the power) at my command at present." "It is very difficult to keep in line my mind while I give you a message"; and again, "My dear child, were you able to comprehend the difficulty we have in bringing you the evidence you so long for, I am sure you would not be so anxious."

On another occasion, "I cannot grasp your desire. It seems as though I get perplexed. How puzzled I am!"

I have three or four examples also in which the automatic writing has begun well, but has either stopped abruptly, or tailed off in a disappointing fashion.

In conclusion, I think I ought to state that the incidents I have recorded are specially selected, and they probably give a stronger impression of exceptional clairvoyance than the sittings as a whole would justify.

Descriptions were at times vague and unrecognised, or a promising opening ended in tantalising incompleteness, but on the whole I believe my friends and I have been quite exceptionally fortunate in the evidence we have received, evidence which has slowly converted more than one vigorous materialist to a belief in the reality of an unseen and spiritual existence beyond the grave.

"LIGHT" SUSTENTATION FUND, 1919.

The donations to the Sustentation Fund during last year amounted to £306 15s. 2d. We acknowledge, with thanks, the following contributions to the fund for 1919:—

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THE "Star" of the 8th inst. contained an amusing article, "A Poetess in Hot Water," which dealt with Mrs. Ella Wheeler Wilcox and her love for hot baths, especially after her labours in France, where the hot bath is hard to come by. Later it may dawn on some of our contemporaries that Mrs. Wilcox's presence amongst us is the outcome of something more important even than a hot bath.

THE FAITHFUL DOG.—Lovers of dogs, amongst whom we gladly rank ourselves—deeming the man who has no love for them as "fit for treasons, stratagems and spoils"—may welcome the following lines by Southey on the loss of a favourite dog:—

"Mine is no narrow creed;
And He who gave thee being did not frame
The mystery of life to be the sport
Of merciless man! There is another world
For all that live and move—a better one!
Where the proud bipeds, who would fain confine
Infinite Goodness to the little bounds
Of their own charity, may envy thee!"

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF JANUARY 19TH, 1889.)

Mr. Huxley's article in the "Pall Mall Gazette" of January 1st seems to have brought him some correspondence.

We have said that Mr. Huxley has not treated Spiritualism fairly. That is a very mild way of putting the case. These silly letters of yesterday which he has dragged into publicity suit his purpose. But has he ever seen a little volume (reprinted from the "Quarterly Journal of Science") entitled "Researches in the Phenomena of Spiritualism," by Wm. Crookes, F.R.S.? The little volume bears date 1874, and it is almost impossible to conceive that it has not come under Mr. Huxley's notice. Mr. Crookes, we believe, has exhausted the honours at the disposal of the Royal Society. It would be impertinent in us to praise his ability, capacity and success as an investigator in the obscurest regions of research. No man would seriously question his pre-eminent ability in devising experiments and his subtle power of reasoning on facts that he observes. If there be a man alive who is capable of dealing with these obscure phenomena, of observing and registering them, of deducing theories and tabulating facts, it is Mr. Crookes. This even they who pooh-pooh facts with which they are imperfectly acquainted, if at all, will and must admit. We ourselves regard a man with a level head and trained powers of observation as quite able to state whether a table did or did not rise from the floor, and whether a certain noise was or was not abnormally made upon it. But this by the way.

Mr. Crookes, in the book to which we now make reference, particularises, with diagrams, some experiments that he made with the late Mr. D. D. Home, and he especially catalogues and describes his experiments made during the years 1870-1873. During those four years, "in my own house and in the presence of trustworthy witnesses, and under as strict test conditions as I could devise," Mr. Crookes observed and recorded with scientific accuracy such phenomena as these:—

1. The movement of heavy bodies with contact but without mechanical exertion.
2. Percussive and other allied sounds (*e.g.*, rappings governed by intelligence).
3. Alteration in weight of bodies (*e.g.*, rendering a table light or heavy at request).
4. Movements of heavy substances at a distance from the medium.
5. Rising of table from the floor without contact with any person.
6. Levitation of human beings.
7. Luminous appearances (*e.g.*, of a solid self-luminous body, shaped like an egg).
8. Appearances of hands, either self-luminous, or visible by ordinary light.
9. Writing without ordinary appliances, or the aid of any person present.
10. Phantom faces and forms, more or less solid in appearance.

The list might be extended, but it is sufficient for the purpose and it is not inopportune to ask Mr. Huxley whether he has made himself acquainted with the published testimony of his distinguished colleague, and what he has to say to it.

—From a leading article by "M.A. (OXON)."

PSYCHIC PHOTOGRAPHY.—In the course of an article on "Psychic Photography," in this month's "Occult Review," Mr. Hereward Carrington calls attention to some new and striking evidence from private sources. Reproductions are given of photographs obtained by Mrs. Dupont Lee—of Dupont Powder fame—a lady who has made psychic photography her pastime for the last five years. Some of the photographs were obtained without a camera, and were taken and developed by Mrs. Dupont Lee herself, who is an expert photographer as well as a psychic. The photographs exhibit faces and groups of figures whose presence upon the plate is a baffling mystery. Another series deals with the results of investigations undertaken by Mr. E. P. Le Flohic and his wife who sat together in complete darkness with one or more cameras focussed upon themselves. A string was pulled which released a "flash" and the cameras recorded what was taking place in the room. When the plates, thus exposed, were developed, many of them showed curious twisted streaks of light and brilliant patches of luminosity about the bodies of the sitters. Fraud seems to be out of the question as in both cases the investigators were reputable persons and a professional medium was not employed. Reference is also made to the work of two widely separated observers, Dr. Ochorowicz, of Warsaw, and Prof. Fukurai, of Tokio, in thought photography, both of whom obtained impressions of a definite thought upon a plate held in the hands, or placed against the forehead of the medium. Shortly before the war Prof. Fukurai published a work in Japanese giving the results of his experiments. Mr. Carrington's article will revive interest in what has always been a controversial subject.—A. B.

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THE REINCarnation PROBLEM.

In "Spiritual Reconstruction," the new book by the author of "Christ in You," of which we shall have more to say another time, we read:—

In the future America will be the soul of the world, if she but keep true to the spiritual force now working through her. The great mystics of Pre-Reformation Days are reincarnating there, and the fusion of the races is being effected for high purposes of evolution that each may help the whole. . . . There is also a reincarnation of initiates of old Egypt, and even of older peoples of whom you have scant record.

This is the latest deliverance on Reincarnation which has fallen into our hands. We have been reading and thinking about it and hearing it expounded during the last quarter of a century, and never was any subject presented in so muddled and confused a form, and with so many utterly contradictory statements. Some of the schemes of reembodiment we studied are sufficiently wild and preposterous to suggest the idea that their begetters were people without any sense of proportion or power of consecutive thinking.

Now we are disposed to treat the statements in "Spiritual Reconstruction" with respect, in view of the high quality of the other teaching, and we think we can discern in them a gleam of something intelligible. We cannot believe the author means that at some time a particular great mystic of the past or some old Egyptian teacher will be missing from his place in the higher regions of spirit life and will have to be sought in the United States in the person of Cyrus W. Bronson or Jonathan B. Lincoln. What is meant probably is that the spirit of the ancient teacher concerned—we mean "spirit" in the large sense—will be manifested through the vehicle chosen. But this is not reincarnation in any ordinary sense of the term. It is more akin to what has been called supersession, "overshadowing" or interpenetration.

Of late years our Reincarnation friends seem to have awakened to the absurdities to which the doctrine of Reincarnation, literally accepted, infallibly leads, and have protested indignantly against any perversion of their doctrine in this direction. Our reply is "Then why teach it as a fact and endeavour to bolster it up with concrete evidences and proofs which will not bear critical examination?" A fact can always be intellectually examined and tested, and the fact of human survival can be so proved. But a spiritual truth is not amenable to this kind of scrutiny; it is a matter of interior vision, and the rough handling which the Reincarnation doctrine receives when it comes into the intellectual arena, unable to fulfil any of the tests demanded for it as a literal fact, is an ample illustration of the falsity of the position.

Let us take an instance from a recent booklet, "Reincarnation: A Key to the Riddle of Life," by the late Lieut. G. Herbert Whyte. His portrait on the frontispiece shows the author to have been a fine mind, one for whom we could feel a deep respect and regard. But when, amongst his other arguments for the doctrine, he quotes the case of an officer friend of his who, on visiting a certain city for the first time, found that "it was quite familiar to him," we feel taken aback. Why, the merest tyro in Psychic Science could explain the phenomenon on grounds far more familiar and reasonable! Yet this argument is continually being used by reincarnationists, who seem to be quite unconscious that they are finding a remote explanation of a problem that has a nearer and simpler solution. We need not mention it. It must be obvious to the most untutored Spiritualist. In such arguments we sometimes see the *reductio ad absurdum*, as where a person

visits some city and "recognises" it, because he lived there in some ancient incarnation. He does not stop to think (thinking is fatal to these hasty theories) that the place has in the meantime (it might be a thousand years) altered out of all recognition by its ancient inhabitants.

We have been accused of a prejudice against the doctrine of reembodiment. We have no prejudice whatever. We only demand that, if claimed as a fact, it shall present the ordinary credentials of a fact, which, so far, it has failed to do. That all attempts on the part of its followers to authenticate it in this way invariably land them in a farrago of absurdities suggests that what may be a deep spiritual *truth* is being put forward on a material level. That is always the result of trying to degrade a truth. There are some things on which we hold the deepest convictions, but we would never attempt to prove them by any logical process. They can only be known by interior experience: they are beyond the intellectual probe and scalpel. We don't appeal to the science of Optics for the reality of the Beatific Vision, or, if we do, we deserve all the ridicule that would follow from those who, learned in the phenomena of Light and Colour, have yet no sense of their deeper aspects.

It is of little use to appeal to those on the other side of life for a final judgment on the question except for the purpose of showing that, whatever Reincarnation may be, it has no basis in what we know as natural law, for while some of the communicators who affirm it positively can produce no proof worthy of the name, others, whose teachings we have learned to respect, tell us that they have devoted long periods to close and careful investigation of the idea, under conditions more favourable for examining it than is the case here, and have never found a scintilla of evidence for it. They are very circumspect, however, and merely return a verdict of "Not Proven," a verdict in which we entirely agree. We are willing to admit the reality of Reincarnation when it presents proofs which shall be found conclusive. So far we have never met any evidences for it that were not amply accounted for by the facts of ordinary psychical experience, and we have wondered that the purveyors of the evidence did not see this equally. Some of them have appealed to authority (rather a sign of weakness) and we saw recently that Swedenborg was claimed as a believer in the doctrine. But it is well to know your authorities before quoting them. That great seer not only disbelieved in Reincarnation, but actually explained the psychic process by which the *délusion* (for so he regarded it) was created.

But the idea has a strong root. It may have some deep, mystical significance, as little to be discerned or tested by logic and sense-perception as the truth of immortality. But so long as it is presented as a literal *fact* we have a right to insist upon its credentials.

THE DEAD HAVE NEVER DIED."

Mr. J. Hewat Mackenzie writes:—

"I have pleasure in recommending to serious students the book recently reviewed in your columns, "The Dead Have Never Died," by E. C. Randall.

"It contains the record of twenty years of painstaking experiment conducted by an eminent Buffalo lawyer who is known to the writer personally and is regarded as one of Buffalo's most esteemed citizens.

"Mr. Randall was, I understand, an agnostic, and a great admirer of Robert Ingersoll, when he first met Mrs. French, the medium through whom he received the demonstration which convinced him that death did not end all. This medium gave him the benefit of her valuable gift, without fee or reward, in the interests of truth. Such a faculty as she possessed of the "direct" or independent voice is rare in England, except in connection with materialising or trumpet mediumship, but is and has always been great feature of psychic manifestation in the States. The highly charged electrical atmosphere seems to enable discarnate personalities to construct vocal organs for direct speech more readily than in our damper climate.

"Embodying as it does the mature conclusions of a reliable and practical investigator accustomed to weigh evidence judicially, the book should form a valuable addition to our library of psychical research."

COSMIC MEMORY AND AUTOMATIC WRITING.

In addition to the article from his pen in *LIGHT* of the 21st ult., Mr. F. Bligh Bond has given a further elucidation or development of his hypothesis as to the causes at work in automatic writing in a paper he contributes to the January number of "The Quest," "A New Series of Automatic Scripts." These were obtained by himself and Mr. Alleyne in the same way as the previous and now well-known scripts already published in "The Gate of Remembrance"; and on this occasion he took several precautions as to conditions and witnesses, which few, however, will consider to have been necessary or even helpful. The more stringent condition was apparently to secure that the conscious mind of Mr. Alleyne, the actual automatist, would be engaged in listening to what was read to him, "light literary work," by Mr. Bond, all the time his hand was penning its automatic message, of the nature of which both Mr. Alleyne and Mr. Bond were ignorant till it had been (often with difficulty) deciphered, as it were, and read.

Mr. Bond does not give the actual scripts, save as to one particular passage round which he has written most of his paper; but obviously the length of them precluded their publication, at least in a magazine. It is a pity; because one would like to have had the *verba ipsissima* and be able to tell whether there is any resemblance to the lifelike and dramatic messages from the monks (which, one may venture to say, gave its unique value to "The Gate of Remembrance") or whether they rather resembled certain other messages in that book ascribed to a Company or Fellowship and perhaps by the majority of readers more or less traceable to the subconscious minds of the experimenters, rather than the alleged source.

It is to be presumed the new scripts resemble these last; for Mr. Bligh Bond himself remarks that while they contain "a good deal that is unfamiliar to either Mr. Alleyne or myself . . . I am personally aware that I have in numerous cases found in the script an expression of what I must regard as my own subconscious convictions." In fact, he admits, "they have germinated into a near approach to a philosophic faith." Curiously perhaps, and at all events notably, the scripts are "more noticeably" different from Mr. Alleyne's habitual mode of thought than from Mr. Bond's. The latter evidently was on this occasion the dominant factor in the automatic "force" displayed. One supposes that most people acquainted with Mr. Bond's mind will agree with this, though doubtless much is "unfamiliar to him." But there is, one thinks, so much of his own mind, albeit subconscious, that one puts these scripts in quite a different category from the monks' statements in the Glastonbury book. In brief, one detects no indication of "other side," or shall we say "past memories," influences here.

Mr. Bond in this paper contents himself with "an outline of the main notions in the script," and it is this which brings out, more fully than perhaps the scripts themselves might do, his own hypothesis as to survival and cosmic memory and automatic writing. It is not easy reading, though, in all fairness, that may be owing to the very nature of the case, and partly, it may be, to the density of his reader. Mr. Bond desires us to entertain a fuller, wider notion of Personality—not as located and confined in our body and operating, as he says, in the present moment—but as part of something larger and greater which will eventually, *post mortem*, gather up in one swoop, as it were, and be as in a flash conscious of all its past, and live more fully and completely. In his "time" considerations he does not consider "the future." It is too intricate a subject, Mr. Bond's thought is too suggestive and provocative, and perhaps too elusive, to afford room for criticism here. But one wonders as to his definitions; as to whether he can thus isolate any "moment" of "concentration" and waking consciousness to the extent the argument seems to require. What precisely is this "moment between two eternities," as Carlyle often calls it, this Present? In a tick of the clock it is Past, as much past as a hundred years gone by. The present moment, so fateful, is it not compact of and not to be separated from the Past, just as we, each one of us, go back, child to parent, to the Infinite behind us, without break in the links? Further, just as it is compact of the Past, is it not actually illumined with the Future? Has the Future no influence on it? There are many indications as though it had.

But that by the way. The only specimen of script which Mr. Bond gives refers more particularly to his own hypothesis of cosmic memory—the general reservoir of past memories into which the subconscious mind of the automatic writer dips, from which it extracts (as we apprehend it, without conscious knowledge of the spirits living here, or surviving *post mortem*, whose particular memories they are), and thus obtains the individual, sharply characteristic messages like those of the monks of Glastonbury. As has been rightly said, the hypothesis does not deny, nor even conflict with, the notion of the survival of the individual spirits, the ostensible senders of the messages. But it does contradict the plain man's inference, which indeed the messages on the face of them imply, that the senders are conscious of them and are really themselves in touch with the automatist's mind. The reality of it all, according to

Mr. Bond, is a sort of dream-union between this and the beyond. Obviously, the hypothesis can apply only, in any event, to these automatic writings, or at least it has not been applied to "direct voice" messages, to psychic photography or to materialisations:—

"The mind of the spirit being intuition and our own consciousness being blended of intuition and intellect, these two functions must be united to secure the consummation of perfect harmony of spiritual intercourse. . . . Spirits can awaken our finer intuitions by a voluntary surrender of their (spiritual) personality and by entering into a larger association which retains all the memories of their accumulated earth-experience."

The italics are Mr. Bligh Bond's; presumably they are to emphasise the agreement of *x*, that which is derived from the Unknown, with the cosmic memory hypothesis. The message seems derived from Mr. Bond; from that submerged part of his personality which is perhaps most familiar to us by another case, the well-known one of Robert Louis Stevenson, who accredited the vital and best part of "Dr. Jekyll and Mr. Hyde" not to his own conscious performance but to the "brownies" or little folk who in his sleep enacted on the brain-stage on which they performed the wonderful drama which, remembered in his waking moments, supplied the main material for the work. It is hard to understand just what is meant by the spirit's "voluntary surrender of its personality," but apparently it is preliminary to entering "the larger association" of earth memories and so becoming clogged, as it were, and able to induce some sort of communication here, at favourable moments—not consciously, one presumes, but as a by-product. The thought seems dominated in all this by what may be termed the religious notion of the freed soul; that earth memories are a clog of sorts. It is the characteristic of this notion that the more ethereal and spiritual the survivor becomes the less does he retain what we mean by identity. Everything seems to approach a grand monotony!

But the more adventurous and startling portion of the script is that relating to the nature of matter. The old University jingle, "What is mind? No matter. What is matter? Never mind," is finally upset. Starting from the familiar notion that "matter is the pre-ordained vehicle for the perfect self-expression of spirit" it proceeds to speak of it as a "mode of being" and thereafter to credit it with a soul. "Matter has in itself the element of spirit." "To our modern thought it seems a strange reflection that gross matter can possess a soul." Not entirely; the notion lies behind all pantheistic reflections. Goethe wrote of the Earth spirit in "Faust":—

"Th-is at the roaring loom of Time I ply
And weave for God the garment thou know'st Him by."

But in this script the thought is not of the immanence of Deity. "Our destiny, as planned by the Great Purpose, is the conquest of matter." "What thwarts this destiny is sin." "Sin is subservient to the laws of matter." "Originally perfect, fluid and obedient to the harmonies of spiritual impulse, matter has been permitted in the wisdom of its Creator to work out its effects." "It has become full of every inward disorder and contradiction." "This is however a mystery perforce beyond our ken." Perhaps mystery is another word for *impasse*!

The Unknown, or syndicate of Unknowns, or Cosmic Memory, or the experimenters' subconsciousness is very obviously applying to matter itself Church tradition as to a Fall of Man or perhaps to the legendary catastrophe of Lucifer. And, just as in the case of man, we find here, as the reader at once expects to find, an atonement promulgated, an at-one-ment with God, "the reconciliation of God with His manifested universe, the incarnation of God in Nature." "This process implies the perfecting of man as the chosen instrument of co-operation in the Divine scheme." "The Great War," says the script, "is the 'martyrdom of matter'" just as it has certainly been of humanity.

The script goes on, we are told, to suggest "the future state of matter," which is again just as hopeful on the whole as that of man, and indeed mixed up with it. Just as the great humanity of Burns could not contemplate that the Devil himself was beyond the pale of pity and redemption

"But fare-you-well, Auld Nickie Ben,
O wad ye tak' a thocht an' men'!
Ye aiblins micht—I dinna ken—
Still haes a stake,"

so the Unknowns, the authors of this script, regard the eventual recovery by matter of its pristine splendour. And one may allow that the soul of matter is at least as reasonably real and existent as the personality of Auld Clootie. "So we may in very truth be raising from the dull dead level of the physical to a higher plane of spiritual vitality that seemingly lifeless thing we call matter, and charging it with a new life which, though not expressed or expressible in the physical world, may yet be gloriously apparent to beings to whose eyes all things lie naked and open."

This seems to take it at least clean beyond human cognition and test. It may be interesting to add that Mr. Alleyne suggests that this "raising the status of matter" by association with the spiritual energies of man might furnish an explanation of the laws and effects of heredity."

The use of "relics" by so great a portion of the Church is also glanced at in this connection.

Is it not, however, rather against this notion of a soul and even a "will" in matter, to wind up, as Mr. Bligh Bond does, thus, "We must conceive of spirit as absolute freedom, absolute cause, whereas matter is absolute effect and its motions of necessity"?

And is there not in much of all this a re-presentation of an age-long problem in modern garb, and the ancient and haunting fancy of a lost Golden Age with a possible return to it? For doubtless that is subconscious in most of us.

M. S. B.

FROM THE LIGHTHOUSE WINDOW.

We have received the January number of the "British Journal of Astrology" (W. Foulsham and Co.) containing an article by Sepharial on "Astrology and the War," and the usual astrological notes and tables of astronomical phenomena.

In the current issue of "The Young Man and Woman," the editor, the Rev. Walter Wynn, quotes from an article by himself in the Christmas issue of the "London Magazine" dealing with his Biblical war predictions, to which we have already made allusion. He finds in Daniel and Revelation "genuine prophecies of European events since B.C. 603-4 on to at least 1923 A.D." Looking ahead, he gives as prophetic dates April, September and October, 1919, 1921, 1923, 1934.

The "International Psychic Gazette," having taken up the cudgels against the doctrine of reincarnation, a lively discussion is proceeding in its pages. In the course of an amusing sketch contributed by the editor of the journal, an English nobleman suggests to an Indian prince that in exchange for the reincarnation and Karma doctrines, now Westernised, the Indians shall take over the Western belief in hell-fire which has a similar antiquity and can equally be supported by the names of learned divines, poets, philosophers and scientists. There is some caustic satire in the article, and the Oriental teachings will have a severe testing, which is all to the good. The truth of the matter—whatever it may be—will not suffer by the ordeal.

"Clairvoyance," by Caxton Hall (Page and Co., Blackpool), is a booklet containing some useful hints for the recognition and cultivation of this mysterious faculty. If after looking at a clock you can visualise it when your eyes are closed, or when, gazing into the glowing coals of a fire, you see landscapes, faces and symbols, you are probably a suitable subject. To develop the power, the reader is advised to practise visualising persons or places known to him, and to experiment with a glass of water, a shining black surface, or a tea-cup for the purpose of inducing visions in form and colour. The advice is good, so far as it goes; but it must not be forgotten that the clairvoyant faculty is often an hereditary gift, that its manifestations are spontaneous rather than precise, and that any effort to control, or systematise its action is likely to lead to disappointment and discouragement. An obscure dream-like power is being exploited, the origin and purpose of which are at present outside exact knowledge.

A LETTER is waiting at this office for Mons. J. van Gebergen, formerly editor of the Liege psychic journal, who came to England at the outbreak of the war. On learning his present address we will forward the letter.

SIR WILLIAM CROOKES was convinced that Katie was not an ordinary incarnate human being, and he has frequently said that he has seen no reason to change his opinion. And he has the best right to pronounce, for he was there and we were not.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

"CROSS-CORRESPONDENCES."—Mr. S. de Brath points out that in the communication in separate capital letters given in his article under the above heading in last week's *Lion* (p. 13) the W in the last line but one is a misprint for Q. Correctly spaced the message runs: "L'air du pays natal renforce toutes les facultés, aussi bien celles du corps physique que celles du corps astral"; or, in English, "The air of the native country strengthens all the faculties, those of the physical body equally with those of the astral."

THE STRUCTURE OF THE ATOM.—In reply to Mr. Ernest C. Craven's communication in our last issue (p. 14), criticising Colonel Johnson's note on "The Structure of the Atom" in *LIGHT* of the 28th ult., the latter writes that if Mr. Craven had seen the two books referred to on occult chemistry he probably would not have alluded to them as "dogmatic." Col. Johnson says he would be happy to meet Mr. Craven and show him the two books in question, which Mr. Craven admits he has not seen. Owing to the war these books are now out of print and very difficult to obtain.

A DIRECT VOICE SEANCE.

K. J. H. (a lady) writes:

Possibly your readers might be interested in the following brief account of a private direct voice séance held in Bristol on November 27th, Mrs. Roberts Johnson being the medium.

There were present on this occasion my father, a soldier friend, Mrs. Roberts Johnson, and myself. We were in great need of certain information from my mother, who passed away in February last. This information we did not receive, but the guide, David Duguid, told us not to worry, as the missing letter, which contained it, would come to hand at the right time, and it was in the house and quite safe. My mother spoke and gave some very evident news in a manner quite characteristic of her thoughts and expressions when in this life. After some conversation Mrs. Johnson's guide Billy (a son who died in infancy) told us that they would try to move a few objects in the room. As we were all quite new to such experiences this gave us a strange feeling.

Before we began the séance there had been some fun over a small piece of wedding cake which I had wrapped up in grease-proof paper and placed on some plates on the kitchen dresser, soon after we decided to hold our meeting in this room. I had on my knees a pad of paper and pencil. Soon after David had informed us about moving objects my father felt an odd movement on his knee, so not thinking, brushed it with his hand, when to his amazement his spectacle case dropped off! Then Billy said "Mr. H.—I've brought you your spectacles, although we do not require them now!" These spectacles were previously on the dresser and in order to reach father they had been carried about four yards. Then the plates on the dresser began to rattle and we could even hear a sound of finger-nails on them. After this the paper on the wedding cake began to move, and in a minute or two was placed on the pad on my knee. This caused great amusement, and I asked Billy to take it to our soldier friend. Instead of moving the parcel of cake, he snatched the paper quickly off my knee that the cake remained on my knee. The pad he placed on our friend's knee. I remarked that the cake would grease my dress and that Billy had better place it on the pad, which he did after a minute or two. Then he took the pencil case also and put it back on the pad. I felt quite plainly that a hand snatched off the pencil and also felt fingers running over my knees. After a few messages from David and Billy, the former told us his power was going and wished us "Good-night."

We were all wonderfully impressed and came to the conclusion that there is far more in Spiritualism than people realise, and that undoubtedly we had been talking with friends and relations who had passed beyond the veil of death.

We are painfully conscious of the inferior quality of the paper on which *LIGHT* has had to be printed of late. It is due to the difficulties of the time against which we have had a hard struggle. We hope and expect shortly to make a more presentable appearance as far as the quality of the paper used is concerned.

A WORLD TRANSITION.—The tremendous vibrations of the present war are hastening the close of an old dispensation. This is also the sacrificial period. The world-cycles when the highest are lifted into spiritual planes, just as the seasons are; they also deposit the seed thought, which becomes burned for purposes of growth. The retrogression is only apparent for these zymotic periods in Nature, in the soul, in all life. The seed is a time of gathering energy, force and fulness. At the same time the soul and the cycle begin to emerge into higher realms, and both the physical and the spiritual planes are enriched by every gleam of the soul. Your earth is now preparing for a fresh unfoldment of the divine Ideal all that is best, the noblest thought you can conceive, is in the seed, the beginning of that which shall be.—From "Spiritual Reconstruction," by the author of "Christ You" (Watkins).

THE TASK RESUMED.—F. W. H. Myers, in his communications, shows an ardent, almost passionate, desire to rescue his friends and to complete the work he had begun in his life . . . but it is, also, apparent that much restraint is exercised by the communicator. The "passion" to rescue his friends is so much force which has to be concentrated upon a definite object; it is as if a mill stream had to be passed through a narrow pipe; at moments the pent up emotion breaks a way through and one seems to hear the beat of the human heart, and to feel the quickened pulse of the soul. Frederic Myers, as he calls to his friends across the water, Through Mrs. Holland we hear almost a cry, "I have tried so hard to reach you and always I seem to try in vain. Through Mrs. Piper there is a tone at times of exultant joy, but we are also made to realise that the difficulties we encounter are exceedingly great, and the success reached is only attained as the result of steady persistency and immense patience. The strength of his affection and the intensity of his will together have at length resulted in producing purposeful and evidential communications of a special and subtle kind he had in view.—"Mrs. James Vitre?" (pp. 96, 97) by H. A. DALLAS.

THE COMPACT.

AN OUTCOME OF MUTUAL LOVE AND FAITH.

In one of the early chapters of his new book "Christopher: A Study in Human Personality," Sir Oliver Lodge thus describes the solemn compact made between young Christopher Tennant and his mother when he was ready to go to the Front, "the effect of which on both sides proved to be strengthening and comforting and helpful to an extraordinary degree":—

"This compact it is a chief part of my duty to emphasise and to commend to others; for I have been impressed with its unique value, and I had not heard before of any similar compact so clearly made and so thoroughly carried out.

"Compacts made between relatives expecting to be separated by death, that, if possible, they would endeavour to communicate and send some loving greeting from the other side of the grave, or would otherwise give some proof of their continued existence—compacts such as these are common. I say nothing against them, they are natural enough, but they are most appropriate when made between people torn with the agony of doubt, eager to be convinced, seeking for a sign. . . . Not of such nature was the compact that I now speak of. It was the outcome of clear and vigorous certainty, based largely upon testimony no doubt, but upon intuition too. The fact of survival was admitted; the possibility of some kind of communication was assumed; the shock of separation was faced; but no demand was made, on either side, for evidence of continued existence or surviving affection. Everything of that kind was taken for granted. Given that the departed remained himself, a sudden extinction of love was inconceivable. No sign of survival was needed; the certainty of continued existence was already assured.

"Hence what was needed was not pre-occupation with things or people left behind, not groping after what had ceased to be possible—the old familiar handclasp, the old loving embrace, the welcoming bodily presence—not these, but a clear perception that a new life was being entered on, new surroundings to be understood, old friends to be welcomed in a new guise, a multitude of interesting and absorbing things confronting the new comer. Among these he would be moving as a novice, and it was hoped that he might move secure and unperturbed, eager and interested, unperplexed and unsurprised. To this initial stage it was desirable that he should give himself wholly, not restrained or hampered by anxiety for the grief, still less by the unnerving doubts, of those left behind. Their sorrow, for the time, he might safely ignore, if only he could be sure that they would sympathise with and understand his attitude, would themselves be endeavouring to take up the broken fragments of their own life, and without repining, with no undue mourning, would undertake or continue the tasks which lay before them, and, like him, give to those tasks their undivided attention.

"The aim was that each might feel secure of the other—secure that temporary absorption did not signify forgetfulness, secure that no misunderstanding would arise or distrust be caused by absence of any sense of communion for a time.

"A sense of communion might well come hereafter, after an interval perhaps not long; but meanwhile it was determined that whatever opportunities for communication might in due time follow, they need not be hurried, that nothing need interfere with the happy and peaceful readjustment of existence to the new and for a time strange condition. Such was the compact and it was the clear outcome of mutual love and faith. . . . The shock of death will be greatly mitigated, to the survivor as well as to the departed, when more people are able to make a compact akin to the one here set forth and heartily commended. I know of no better form of compact: free from superstition, void of anxiety, emancipated from over-specific or sectarian belief; full only of faith in cosmic wisdom and beneficence, anxious only that the lost one shall be worthy of his promotion, shall make full use of his advantages, and shall settle down as quickly and easily as possible to the enjoyment of his recovered friends and higher opportunities of progress. For it is progress, not happiness, that should be most earnestly desired."

ANSWERS TO CORRESPONDENTS.

H. CALLAGHAN.—We doubt whether what you saw was of the physical order. You will read more about atoms in LIGHT, but to understand the question thoroughly would need a scientific training.

E. E. C.—Thank you. The abnormal and the supernatural require to be constantly adjusted to the normal. We have little use for "psychic" literature, art—or science—unless it answers to the best human standards. But, in amassing material for sifting, it is inevitable that a certain amount of dubious matter is included.

"SPIRITUALISM AS THE BRIDGE BETWEEN RELIGION AND SCIENCE" will be the important subject of an address by Miss Lind-af-Hageby to-morrow (Sunday) evening at 6.30 at Steinway Hall, Lower Seymour-street, W.1, in connection with the Marylebone Spiritualist Association.

WAR PROPHECIES.

In connection with the article in LIGHT of the 4th inst. (p. 2) calling attention to the general failure in predicting the date of the termination of the war, I will venture to make a suggestion which would be classified by Lamb among "surmises, guesses, misgivings, half-intuitions . . . embryo conceptions"—it cannot claim to be more. (See LIGHT, December 23rd, "Notes by the Way.")

May it not be that the failures in predicting dates are partly due to the fact that in the more advanced states in the Beyond time-reckonings have less value than in this state or in that immediately following this? Those in the latter state are as liable to error, perhaps, as we ourselves—those in a more advanced state realise probably that the actual date at which certain developments will be realised is of little importance. They are not anxious to satisfy our curiosity on these points. There have been emphatic announcements that the world was going to be wrapt in the flame of war. These have preceded the event by several years. It is not legitimate to claim that these forecasts have exceeded the limits of what it is possible for men incarnate to foresee. I would merely point out that the spirit of prophecy is a greater gift than merely the power to foretell dates. The striking script received by Mr. F. Bligh Bond through his friend "J. A." in 1909, 1911 and 1912 respectively has the true prophetic ring. (See LIGHT, May 18th, 1918, p. 157):—

Q. What is impending?

"A. War—horrid war. Mars is king. Brothers' blood. Before the great feast of the Christus, the Nazarene, it cometh. The weak must suffer, the strong must die. Those who are neither will suffer and live. Chaos—darkness—and a new dawn in crimson skies," etc.

Through Mrs. Piper a similar prediction was made in 1900, and such prophecies as these train the mind to reflect far better than predictions which only satisfy curiosity.

Among forecasts as to date, Lord Fisher's has been one of the most correct. In 1908 he noted in a book that war with Germany would come in 1914. His reckoning was based on knowledge of the time it would take that country to make her navy ready to cope with the British navy ("Daily Chronicle," December 18th, 1918).

H. A. D.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The total donations to this fund to the end of last year amounted to £1,028 5s. 1d. The L.S.A. Council and Lictor gratefully acknowledge the following sums since received:—

	£ s. d.
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TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W.1.—6.30, Miss Lind-af-Hageby. January 26th, Mr. Robert King.

The London Spiritual Mission, 13, Pembridge-place, W.2.—11, Mr. J. J. Morse; 6.30, Mr. J. J. Morse. Wednesday, January 22nd, 1.30, Mr. Thomas Ella.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies. Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill (Met. Station).—6.30, Mrs. A. Brittan. Lewisham.—The Priory, High-street.—6.30, Mr. R. Boddington.

Kingston-on-Thames.—Bishops' Hall.—11, open circle; 6.30, Mr. A. J. Maskell, trance address and clairvoyance. Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 3, Lyceum; 6.30, Mr. P. Smyth. 23rd, 8.15, psychometry.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. Frank Pearce, addresses; 3.15, Lyceum. Monday 8, healing circle. Wednesday, 8, public meeting.

Holloway.—Grove Hall (near Highgate Tube Station).—11.15, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Miss Violet Burton. Wednesday, Mrs. A. Boddington.

Camberwell.—Masonic Hall.—Thirty-second anniversary: 11, circle; 6.30, Mrs. A. de Beaurepaire, address and clairvoyance.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses by Mr. J. J. Goodwin. Monday, 7.45, short address, followed by clairvoyance. Thursday, 7.45, meeting for inquirers, questions and clairvoyance. Friday, Guild. Next week end, Mrs. Maskell.

THE L.S.A. MEMORIAL ENDOWMENT FUND.—H. J. B. writes: "The funds for your central headquarters are slow in coming in. There must be people of means connected with the movement. I am willing to increase my subscription if others will do the same. Two hundred subscribers of £50 each will give you the £10,000 you want, and I would come up to that figure (£50)."

[January 18, 1919.]

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At 6.30 p.m. ... MR. J. J. MORSE.
WEDNESDAY, JANUARY 22ND, AT 7.30 P.M.
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NOTES BY THE WAY.

"I am not a believer in Spiritualism," says a writer in a weekly newspaper. And he goes on to remark that although he is overawed by the great names associated with the subject, he thinks if it is true "it is a calamity." The dead, it seems, are "still occupied with the same problems and divided by the same controversies" as ourselves. Also they talk such twaddle and perform such silly "stunts." The last part of the argument we can almost dismiss as being too absurd to discuss seriously. There is a little truth in it. That is the only excuse for the accusation; it is not an argument. If it were it would tell much more heavily against mortal humanity, which produces infinitely more twaddle and performs even sillier "stunts." "But we know that mortal humanity has an actual existence." True, and we who have been at pains to inquire know with equal certainty that a *post-mortem* humanity also actually exists. It is not, let us tell this objector, a question of belief. You either know or you don't know. When you don't know it is wise to keep silent, because arguing against facts is to increase the supply of twaddle and "silly stunts" which cannot justly be debited to the "dead." It is amusing, by the way, to note how severely humanity (or some of it) disapproves of its likeness when reflected from "the other side." It wants to be made angelic by some miracle far more unnatural than that unbroken continuity of natural law of which it complains so comically.

* * *

We have selected the newspaper correspondent's protest, not simply to reply to it, because that is hardly necessary in a journal like our own, which has little space for such rudimentary objections. We have chosen it because, as it happens, the objector has hit upon an argument which really represents—to use a threadbare phrase—"the parting of the ways." It is the issue upon which the whole future of our subject turns. Let us put it in a few words: Is the fate of humanity after death a question of orderly evolution on the lines of natural law, or is it a matter of an abrupt and miraculous metamorphosis—which? We have purposely left out the argument of Materialism, because it is no longer an important factor in any discussion of the question. Materialism is "out of Court," and is beginning to be uncomfortably aware of the fact. The doctrine of human survival remains, either as a matter of faith or as a matter of knowledge. The exponents of that "old theology" which has contrived so disastrously to confuse the intelligence of its followers, have in the process clouded their own brains. In arguing against the reality of a life after death, as scientifically attested, they can only now advance such shallow objections as those we have quoted. The life

of the "hither hereafter," as revealed to-day, is not, they consider, all they have a right to expect—and so, it cannot be true! Let us ask them to be manly and face the facts, and also to know a little more about the facts. It will then be seen that in a boundless universe there is room for the highest and best conditions of life as well as the poorest and meanest, and that all are in the order of Nature, and sublimely independent of our little human prejudices and verdicts.

* * *

Nothing in its way is more appealing than a revelation of the human side of the scientist. One of our contributors who is deeply interested in experimental physics recently gave us in a letter his views on the evidence for spirit, suggesting that we might find in them the material for a Note. We prefer, however, to let him speak for himself by giving an extract from his letter:

My tendency is very much of late to avoid seeking evidence from the phenomenal side of Spiritualism, and this not in a spirit of scepticism as to the phenomena, but sp. it is so much more real than matter that it seems hardly logical to make the material senses the test of spiritual realities. Sense-judgment is the lowest court, not the supreme court of appeal. The senses may indeed confirm our faith, but belief must rest on a deeper basis and must originate from a higher source. I heard of an incident illustrating this the other day. A man who married unfortunately has for years past been squandering immense sums on his wife, even though she has left him, and from the first never allowed him to come near her (as husband). In spite of all this his devotion continues unchanged, and no other woman in the world has any attractions for him. Now, if material bodies were the all of human being, this could hardly be so. His wife is far from beautiful personally and he would not find it difficult, with all his wealth, to replace her by a woman of greater physical charm. His infatuation, however, seems to show that the material body is not all, nor even the chief thing in human personality, and I think that a case of this sort is a much more convincing argument for the spiritual than what are generally called "phenomena."

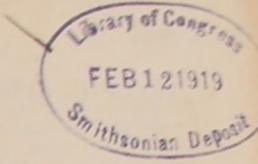
"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF JANUARY 26TH, 1889.)

M. Alex. Dumas contributes to "Art and Letters" an article on the "Hand." He is a believer in Chiromancy. "The hand" (he says) "is the index of the human soul." Some of his remarks on the hands of saints and ladies are distinctly remarkable, and not quite producible in English papers of the usual type. M. Dumas uses his dissecting knife freely, and he is decidedly *not* reticent.

The authorities of St. Andrew's University have appointed Mr. Andrew Lang to be Gifford Lecturer on the Science of Religion. The learned body does not seem to have had any intention of making a joke at the expense of Mr. Lang. He is much more likely to make some at the expense of the learned body that has put him in such an incongruous position.—From "Jottings."

PHILOSOPHY AND THE WEATHER.—It was Heraclitus who, said that the soul loved to be wet. If the saying is correctly translated it may be a deep allusion to the affinity between the watery element and the origins of life. We think of water as that which "fermented the great Mother to conceive." But when we observe the air of misery worn by most people during the sopping and drizzling weather of these January days the remark of the Greek sage hardly seems to answer to the facts. But then, of course, Heraclitus was the "weeping philosopher." He had a bias in favour of water. We cannot help preferring the "laughing Democritus."



PSYCHIC EPISODES IN DAILY LIFE.

We give the following two cases as narrated by trusted correspondents, from personal experiences, to be added to the multitude of "modern instances" of the supernormal in everyday life.

The first we may call

VISION AND PREVISION.

H. was an old family servant. She gave up work about twenty years ago on the death of my aunt, with whom she lived. She then made her home with a fellow servant who had married, and she was still with these friends—Mr. and Mrs. A.—at the time of her death. I had known H. by name for from thirty to forty years and I once stayed for a week in the house where she worked, but I had not seen her nor had any direct communication with her since she went to live with the A.'s, and my recollection of her had grown faint except for the fact that I clearly remembered that she was very small. My only connection with her during these later years was the making of a contribution to a small annuity for her benefit, which contribution I did not send to her direct. I may have thought of her this summer—I certainly once spoke of her—but she had been for the last eighteen years very little in my mind, and I hardly ever heard any news of her.

On the night of September 12th I had lain down and put out my light when I was conscious of a little figure standing by my side. It was that of a very small woman dressed in a blue print frock and white apron—the working dress of a servant maid. I could think of no one of this class so small as the figure before me except H., and although I did not recognise the face I felt convinced of her identity, and said "Is that you, H.?"

At this sign of recognition the little figure showed great delight.

She remained by my side for a little while and then turned to go, but turned back again and said "Would you like to know how I died?"

I replied, "Yes, please."

"I fell downstairs and broke my back," she answered

"Oh, H.!" I said, "did it hurt you very much?"

"Not after it was done," she replied.

Then she went away—the figure faded.

I did not mention this experience to anyone, but I wrote to a relative who was in closer touch with H. than I was, and, in the course of an ordinary letter, asked if she had any news of H. To this letter I had no reply. I therefore wrote again very briefly, adding "H. has been very much in my thoughts lately" but not mentioning any reason for this at all. My friend then communicated with the A.'s and later sent me a quotation from a letter she had received from Mr. A. which read: "H. has had a fall; the doctor says she will not get over it."

I have since ascertained that the accident actually happened on October 2nd, and that H. died on October 17th. Subsequent inquiries from the A.'s, made without the slightest reference to my experience, have established the following facts:

That H. got up in the night and fell down some stairs.

That the fall resulted in numbness so that she did not subsequently suffer any pain.

That she died as a result of the fall, her health being otherwise particularly good for her age.

The above appears to be a strange instance, quite new in my experience, of a clear prevision and its transmission to another person. It seems undeniable that H. received a premonition of her accident and its results some weeks before it actually took place, and conveyed this to me in the manner I have described.

D.

TELEPATHY OR TRAVELLING CLAIRVOYANCE?

Last December my cook said she had heard her sister was very ill; could she go to her at once? Of course I told her she could go as soon as possible, and she left for the town, about a mile or more away, for her mother's house. Her sister died that evening.

Four days later she came back to fetch some things (she did not return to me permanently for a fortnight) and during this brief stay she spoke to me of her sister's illness, mentioning in this connection the following incidents, narrated to her by her mother.

For some days before her death the invalid had talked at times a good deal, and "wandered," so the mother said. One evening, her condition being worse, her mother sent for the doctor to come and see her daughter that night. Later the girl asked her why she was sitting up, why she did not go to bed. She explained that the doctor was expected and she was sitting up to see him, upon which the girl replied: "He will not come to-night; I have been telephoning to him, and he has had a motor accident, and been hurt; so he cannot come, and you had better go to bed."

Of course her mother thought she was again "wandering," but the doctor did not come, nor did he arrive till late the next morning, when she was upstairs, and called to him to come up. As he complied very slowly and with

great difficulty, she said, over the stairs, "I hope you have not had a motor accident, doctor, and that you are not hurt?" He exclaimed "How do you know?"—and afterwards, on comparing notes, he told her that a motor lorry had run into his car the previous night and one of his knees was badly hurt, the accident happening just at the time the girl mentioned it to her mother.

B. F. S.

OCCULTISM IN RUHLEBEN.

THE EXPERIENCES OF A PRISONER IN GERMANY.

BY REGINALD RAMM.

It was clear that in a camp of four thousand men of all types, during a period of four years, and at such an epoch of history as the present, reminders of the existence of Spiritualism, Theosophy, and kindred subjects would not be lacking. As one who played a part in concentrating for time the attention of the camp on these subjects, I may be allowed to say a little on Ruhleben activities in this direction. There was a number of mediumistic people in the camp, although I only heard of one trance-medium. The earnest students of occultism there were several, many taking it up in the camp. A Russian doctor claimed power over his heart-beats, and attracted some attention. An English gentleman, who had resided in Africa and India, told me of several instances of guidance from other planes at the outset of his studies a mysterious voice called him "Get 'Esoteric Buddhism.'" This was the introduction to a wide study of theosophical literature. He was able to induce an incipient clairvoyant state by concentrating upon a beautiful star-like effect of light manifested subjectively. He predicted his leaving the camp in November 1915, as one who was over forty-five years old, which turned out to be the case. In the winter of 1915 I mapped out a course of occult study, not realising quite how destiny intended me to use it; at the suggestion of a Brazilian coffee-planter (caught on a holiday tour), who said, "Why don't you arrange a course in the camp on these topics?" announced a series of lectures on Theosophy under the auspices of the camp school. The lectures began, as far as I could have it, on White Lotus Day, as Theosophists of the Blavatsky following call May 8th; they continued every Monday evening from 7 to 8.30 for a period of two months. They were given in the open air from the top step of what was known as the third grand stand. The weather was bright and dry on each occasion. A great wave of interest was created and I can safely say that practically all the camp discussed the lectures. Through them I became acquainted with a trance-medium who claimed to be a pupil of Eusapia Palladino. With him and one or two other searchers I held a number of séances. The medium, an opera-singer, said his spirit-friends had informed him the war would be of long duration and he accordingly was prepared for a long stay in Ruhleben. His acquirements were psychographic. A sitting for materialisation was interrupted by a member breaking down under the feeling of weird expectation. During his sittings the medium occupied a deck-chair, a board being attached for writing; the circle, consisting usually of a business-man, a medical student, an engineer—the proportion of engineers in camp interested in the subject was striking—besides the medium and myself, joined hands and then our friend sank quickly into trance, the eye-balls turned upward, the heart-beats irregular. His method of inducing the condition was to imagine a huge white space into which he allowed himself to be absorbed. He then knew nothing more until he was awakened by being blown upon. The trance-writing was in varied styles, chiefly dealing with spiritualistic philosophy. One control purported to be an Atlantean and favoured us with hieroglyphics that a paleographer would have admitted could stand as prototypes of the Egyptian. His principal control was "Lilian" Planchette under his hand evinced a remarkable activity. On one occasion he became violently agitated, and "Wake the medium!" appeared on the paper. On being awakened his eyes showed an expression such as I have seen in the eyes of a person temporarily insane. When he calmed down he complained bitterly of evil influences. Our séances were often abruptly terminated by the fact that no one was permitted to be up after 10 p.m., and, as a hut was lent to us for the occasion, we did not risk getting the owner into difficulties by attempted circumvention. During 1917 I sat frequently with another gentleman of mediumistic powers, together with a very keen student of Occultism who adopted a strict ascetic régime in his efforts to cultivate occult powers. The phenomena were table-movements and a few isolated raps.

After the lectures in 1916 a course of theosophy classes figured in the camp school prospectus (which, by the way, was a carefully compiled and printed document). A small but useful library of theosophical and occult literature was collected; an engineer, Mr. C——, who interested himself in the subject, received books from the Theosophical Society. A lecture was also given in 1917 on the "Theosophy of Tennyson" and after my return from the notorious Havelberg prison-camp I gave a lecture for the Ruhleben Y.M.C.A.

January 25, 1919.]

LIGHT.

FEB 12 1919
Smithsonian Deposit
27

on "Communion with the Dead." Members of the Committee said that the addresses given there just previously had been "pure theosophy."

Mr. P—, who left as one over forty-five years of age, an exponent of Bergson's philosophy, was credited with cures in thought-healing. Two pupils of mine made considerable progress in telepathy by continued and patient practice. One of them was an engineer. I found that an extremely quiet-voiced, suave, thin-handed, pallid type in Rubbleben was frequently mediumistic. Several people spoke of the pictures seen with closed eyes in the stage between sleeping and waking. Cases occurred in which friends or relations both wrote simultaneously in letters that crossed, broaching the same topic.

In concluding this meagre sketch I may say that the fatality which marks November for me as a pivotal month led me to be arrested in a November, to escape in a November, and to return home in a November. Also it might not be without interest to relate that whilst on the Austro-German frontier in Easter, 1914, I invoked nature-spirits in a ravine, and apparently as an answer shortly afterwards on the Schneeburg picked up at intervals four objects which I at once took to symbolise a great European war. Two of the objects were a red-trousered tin soldier and a gilt model of the now notorious Iron Cross.

BOOKS FOR INQUIRERS.

Miss H. A. Dallas writes.—

"I read Sir Arthur Conan Doyle's appeal with great satisfaction. I should like to draw special attention to one particular, namely, the need for a re-publication of books written by researchers in the middle of last century—there is really a pressing need for this, and whilst some of the advances suggested require a considerable fund, this would probably very soon cover its cost.

"When lecturing in the rooms of the Spiritualist Alliance last year, on D. D. Home, Mrs. De Morgan and Sir William Crookes' experiences, I realised afresh how great is the value of the works, now out of print, which record those experiences. I would also add that 'Spirit Workers in the Home Circle,' by Mr. Theobald, is a book which ought to be accessible to inquirers; being a work stamped with the sincerity of the author and recording experiences of so extraordinary a description, it is a great pity that it is so little known.

"I hope Sir Arthur Conan Doyle's appeal will bear immediate fruit and that publishers may be approached on this subject without too much delay."

It often happens that the spirits who are seen [at the sittings just described] are the near relatives or dear friends of some person—quite unknown to the medium—who is dying. They have come to meet their friend.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

PSYCHIC SCIENCE AND BARBARIC LEGISLATION.—At the Chiswick Town Hall on Monday, the 13th inst., a crowded meeting was held in connection with the petition to be presented to Parliament for the amendment of the Witchcraft and Vagrancy Acts and the recognition of Mediumship. Lady Muir McKenzie occupied the chair, and opened the proceedings with some allusion to the experiences which had convinced her of the reality of psychic faculty. Mr. J. H. Kent read the petition, and dealt with the injustice of the present position of Spiritualists under the law. Addresses followed by Mr. Horace Leaf, Mrs. Ella Wheeler Wilcox (who received an ovation) and Mr. Percy Smyth. At the next meeting, to be held on the 28th inst., the speakers will be Miss Felicia Scatcherd and Mr. Percy E. Beard, with Mrs. Graddon Kent as clairvoyants.

"OUR SOLDIERS IN THE 'WEST.'”—Speaking on the 11th inst. in the Athenaeum Hall, Brighton, at a largely attended meeting organised by the Brighton Spiritualist Brotherhood and presided over by Dr. A. G. Severn, Dr. Ellis T. Powell dealt with the question of what had become of our fallen soldiers. After quoting the experiences of Claude in "Claude's Book," and alluding to Sir Oliver Lodge's theory of the etheric body, he said that those who had "gone West" were in all stages of progression, but the fact that they had given their lives in self-sacrifice accounted, in his belief, for many of them being in a higher sphere than could have been expected from the character of their life on earth. The work they did on the "other side" was work that appealed to them—in many cases a continuation of that in which they took a pleasure here. He believed the meaning of the Greek text of Revelation xiv, 13, was "They rest from their irksome labours but their congenial activities follow them." The doctor concluded with an allusion to social life in the other world, especially pointing out the increased facility for intercourse afforded by the method which he believed existed there of direct communication of mind with mind instead of our present clumsy process of speech. A vote of thanks passed on the proposal of Mr. Goodwin, seconded by Alderman Isgar, concluded the meeting.

PROOFS OF THE GENUINENESS OF SPIRIT PHOTOGRAPHY AND PSYCHOGRAPHY.

BY REV. PROF. G. HENSLOW, M.A.

To show any incredulous person that spirit-photography is *not* always trickery, I select two out of about sixty photographs which I possess, one taken through the mediumship of Dr. T. D'Aute Hooper, of Birmingham, and the other through that of Mr. W. Hope, of Crewe.

The late great Spiritualist, Ven. Archdeacon Colley, was calling on Dr. Hooper for the first time not for the purpose of photography, but to have a most painful knee cured by Dr. Hooper, he being a powerful "magnetic" healer. I suspect it was arthritis, as I too have suffered, but in the hip joint, and Dr. Hooper soon cured me. The Archdeacon was cured in twenty minutes, and then proposed to sit with a mutual friend (who had himself been cured of sciatica) for their portraits, as Dr. Hooper is an expert photographer. The Archdeacon had provided himself with a packet of plates. Inserting one himself into Dr. Hooper's camera, the latter had only to remove the "cap."

The first plate shows, besides the two portraits, a group of three, *i.e.*, the head and shoulders of two men and one lady reclining behind them in a pure white frilled dress. The three are surrounded with a cotton-wool-like cloud. On the right of the photo is a picture, painted by Dr. Hooper himself when under the control of a lady spirit-painter, as he assures me he could never have done it himself. The word "Reminiscences" is written above the picture. The heads of the two men are in front of the picture, but the above word as well as the left side of the frame is quite visible *through* them; showing that these two spirits had imperfectly materialised themselves, consequently they appear transparent.

How could they have thus appeared if there had been any trickery?

On removing the first plate, the Archdeacon inserted a second from his packet of twelve. This plate shows again two male faces, one of them a face which appeared in the previous photograph, the other a newcomer. Moreover, the lady is now erect and in a totally different *figured* dress. The group is over the space between the sitters, thereby avoiding the picture. Wherein can there be any trickery?

The following case was a psychograph taken through Mr. Hope's mediumship. The circle was told by the control, through Mr. Hope in trance, that the writing would be from a Greek MS. in the British Museum of the New Testament: "It would be found under a glass shade, and it was the gift of the Patriarch of Constantinople to King Charles I.

The Archdeacon gave me a copy and I took it to the British Museum. I soon discovered the MS. lying open, and under a glass shade; moreover, it was raised round to keep the public off, so that it could not be touched, nor could anyone get near it to photograph it, much less find the particular passage in St. Luke's gospel. It is the famous and valuable Alexandrine MS., the earliest known.

I then called on the keeper of the MSS. department, and asked to see his photograph of the original. I soon saw by comparing them, that the spirit photograph was *not* a photograph of the original but a neat hand copy, the upright strokes and the unevenness of the lines betraying hand work.

I asked the keeper how he got this MS. and he repeated exactly what the control had told the Crewe circle before the spirit photograph was taken; *not* in a camera; but by one of the circle holding the plate between his two hands. Then every member of the circle puts one hand above and one below. Lastly the control puts Mr. Hope's hands in the same way. In about thirty seconds they all remove their hands. The owner of the plate takes it home and develops it there, so that it *never goes out of his hands*.

The Archdeacon always took his own plates just as they were bought and *unremoved from their covers*. The control says on which plate or plates the writing or faces will appear; so that there is no occasion to develop more than those previously indicated.

I asked Sir William Crookes if it were possible to affect by any known means, *i.e.*, radium, any *one plate* in an unopened packet. His reply was it was *not*; it was possible to affect the whole, from top to bottom, less and less; but there was no known method of selecting and affecting any one without the rest.

Mr. Maskelyne told me that in no way could it be done as a conjuring trick except by *changing* the plate. This, of course, involves removing the seals, knots in the string, &c., if these were employed to prevent trickery.

At the Steinway Hall on Sunday last, Miss Lindaf-Hageby spoke on "Spiritualism as the bridge between Science and Religion." A short report of the address has reached us too late for insertion this week, and will appear in our next issue.

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BY THE LIGHT OF NATURE.

In the course of some vigorous denunciations of "Nature worship" a well known literary man some time ago referred to the doctrine of the return to Nature which Rousseau taught in the eighteenth century, as an "idiot philosophy." That was unkind but it was not altogether unjust. Rousseau and many other writers and thinkers of the past were so sickened by the disease and misery of civilisation that they thought it better for mankind to return to a purely animal state of existence. That is to say, they went from one extreme to the other as so many of us do.

Now we have from time to time, in these columns, advocated a closer observance of Nature's ways as a cure for some of the evils of civilised life, and in doing so we have never lost sight of the fact that we must always in these matters take reason as our guide. The life according to Nature, when followed by mankind, does not mean living the life of the brutes or giving free rein to all our lower propensities, as some opponents of the idea assert. It really means conforming to natural laws so far as we can. It is not natural to shun fresh air, to avoid exercise, to habituate the body and mind to artificial forms of enjoyment so that at last they revolt against simplicity. Long before the war broke out, there were many indications of a rebellion against the unnatural conditions of modern life. They took the form of schools and cults of progressive but not always well-balanced people who cultivated a variety of what the ordinary sinful observer described as fads. There were particular fashions of diet and clothing, and the following of doctrines that on the whole led by narrow paths to good results. Such movements, however, made but little headway against the general tendencies of degeneration from healthy, natural standards of living and thinking. It required a world-war to set the race on another tack. We are returning to Nature now, not so much volunteers as conscripts. We are under a "most unmanly compulsion."

That our especial doctrine, the spiritual nature of man, has of late years found a more willing acceptance is usually attributed to the terrible bereavements of war. That, we think, is only a part, even if a large part, of the explanation. We trace the result in some measure to a wholesale breaking down of the old unnatural standards of life. It was noticeable that a great deal of the opposition sprang from false ideals. There was so much that was simple and natural about spirit-communion that the gorge of the "over-civilised" rose against it. It had not sufficient of the hot-house atmosphere in which many of them lived. It was not exotic enough. There was a crude democracy about it in some of its aspects. The poor and simple embraced the uncouth thing much more readily than the highly cultured, who found it so unconventional that they deplored its vulgarity. But the untaught—the people unschooled in culture and the lore of academies—were walking by a higher light than the light of Science and the Schools. They were proceeding by the light of Nature, the same light which is leading reformers in all departments of life towards "a more excellent way." If they made end are making false steps, drawing wrong inferences, carrying their methods to excess, it is simply for want of another light—the illuminations of the mind. Let it be the part of those whose especial powers lie in the direction of experience, judgment, and clear perception to aid those who, following the New Revelation by the light of Nature, need another source of guidance not less important—the counsels of Reason.

L.S.A.—OPENING OF SESSION.

ST. PAUL AS PSYCHIC RESEARCHER.

It was something of a coincidence that to Dr. Ellis T. Powell, who at the end of 1917 gave the final evening lecture, in connection with the Alliance, in the rooms of the Royal Society of British Artists, should have fallen the duty, after an interval of over a year, of opening on the 16th inst. in the handsome hall attached to the present home of the Society, a new series of evening addresses. His subject on the earlier occasion was "Raymond Re-Studied," on the latter "The Psychic Researcher in the Greek Testament"; and it was perhaps a further coincidence that in both lectures Dr. Powell made very clear the great debt which psychic research owes to Sir Oliver Lodge. Early in his address the doctor expressed his conviction that for some ages to come the hope of humanity would lie in the reinterpretation of Christianity, bringing the old faith into line with the new science. To aid in that reinterpretation he had devoted much study to the sacred writings in the original Greek with the result that he had discovered behind the Greek a wealth of psychic suggestion which had been largely overlooked. With this introduction he called attention to the line of reasoning recently put forth by Sir Oliver Lodge in favour of the idea that man possessed an etheric counterpart of the physical body and that this etheric body would be his instrument of manifestation in a future life. Dr. Powell claimed that the great physiologist of the present day had been anticipated by nearly two thousand years by one whom he regarded as the greatest psychical researcher who had ever walked this planet—viz., St. Paul. By the "spiritual body" referred to by the Apostle in I. Cor., chapter 15 was clearly not meant a body made of spirit but a body adapted to the life of the spirit in the "expanses" —for the word translated "heavenly" referred to the expanses of space, not to heaven in the usual sense—and the etherial body fulfilled that condition. Dr. Powell illustrated his argument by giving the true equivalents of the Greek terms used in these and many other passages in the epistles and gospels. We hope to furnish our readers with a fuller report of the address in a later issue.

Before introducing Dr. Powell to the audience the Chairman, Mr. Henry Withall (acting President of the Alliance), referred to the splendid work which had been accomplished by the Society during the past year and to the prospects for the future. The work involved, however, was very great and the expenses incurred in carrying on the Society were proportionately heavy. He felt impelled therefore to make an earnest appeal for more generous support. It had been suggested that all associates should become members during the present year, and several, recognising the great value of the services rendered by the Alliance, had done so and thereby afforded considerable help. He trusted that their good example would be followed by others. He reminded his hearers of the debt they owed to the self-denying and ill-rewarded toil of the pioneers in the movement. They were the trustees of a great truth and it was their duty to aid in passing it on.

The lecture was preceded by a most enjoyable social meeting. In the course of the evening Mr. H. M. Field at the piano forte gave a fine rendering of Liszt's Rhapsody No. 11 and later accompanied a beautiful violin solo by Mr. Cyril Merton.

At the earlier meeting held in the afternoon, Dr. W. J. Vanstone delivered an address on "Ancient Temples," in the course of which he gave an interesting description of the fane at Heliopolis, Memphis, Denderah, Thebes, Philae, Abydos, Isamboul and other centres. He also dealt with the forms of worship, the lecture being introductory to a series in which the religious architecture, symbology and ritual of the past will receive closer attention. (See the Syllabus of the L.S.A.)

THE CONSUMMATION OF PEACE.

Peace is before us, but there is no blessing on peace if it is made to mean passivity. It is not even a good in itself unless it be a begotten condition of goodness. There is nothing to pray for in mere inertia, in the

"Quiet of old men dropping to the worm." The philosopher who said that dirt was matter in the wrong place might have added that sin and violence were energy in the wrong direction. Absence of strife is no gain if it means absence of life. Peace is not rest, but harmony of effort, and we reach it not in the extinction of force but in its guidance and control. Whatever ceases to energise becomes morbid and inflammatory, whether in the body physical or the body politic. Half the cataclysms in history have arisen precisely from torpidity and decay. We must take life strivingly if we wish it to run peacefully. The consummation of Peace is not in the attenuation of human wills or in the mutual unoffensiveness of human societies, but only in that which enables all the stupendous energy of mankind to move uncolliding and undistracted towards a single end.—J. L. GARVIN in "The Observer."

MISSING SOLDIERS: REMARKABLE EVIDENCE.

BY ABRAHAM WALLACE, M.D.

The following examples of missing soldiers illustrate the advantage derived from the exercise of mediumistic gifts, and the great consolation obtainable from a practical acquaintance with Spiritualism.

Some months ago I was in communication with a sorrowing mother regarding her only son, who was reported missing. The last news of him was that he had been in a squadron of bombing aeroplanes over Germany, but owing to engine trouble his machine was seen to turn back. Since that nothing had been heard of him or his pilot.

His parents had, like many ignorant and prejudiced so-called religious people, despised the truths of Spiritualism, as each belonged to a different religious denomination whose leading authorities equally discouraged, like all bigots, the investigation of the subject of spirit communion. However, the overpowering maternal instinct impelled the anxious mother to try to get some information regarding her boy's fate. At first she was not very successful, but after some time she came into contact with a private sensitive who is an excellent trance medium. Her boy was soon able to obtain complete control, even to the extent of perfect voice reproduction, so much so that it seemed her "beloved's own voice." He gave most convincing evidence of his presence, adding excellent proofs of his identity, calling her by the pet name he always used, and bringing back to her recollection many reminiscences of his early boyhood which she had forgotten. He also told her that he tried on several occasions at night to manifest to his father, who was absent from home. He said that his body had been blown to atoms, thus apparently explaining why there was no record obtainable at the War Office or through any of the Red Cross societies. He promised at a later sitting to find out about his pilot, and subsequently gave a message about his pilot's religious beliefs, which was found to be correct. The mother's tears were dried in consequence of the wonderful messages she received, and her sorrow was turned to joy.

The father, who had been quite unaware of the mother's investigations and her success, on his return home told her that one night he thought he saw his son standing by his bedside, thus quite unconsciously confirming the statement made to the mother.

She then told him of her experiences, and he, laying aside his prejudices perhaps a little reluctantly, joined the next séance. The boy controlled at once and gave several proofs to the father, reminding him of what was said at their last interview. As a result of their personal experiences both parents have become convinced, happy, and contented Spiritualists.

In striking contrast to the above let me relate another case of a missing soldier in which I have been interested.

A lady who is a member of a certain religious community rather antagonistic to Spiritualism somewhat apologetically consulted a professional medium, Mrs. G., with whom I have had some experience. In taking this step the lady was prompted by concern regarding the fate of her son who was reported missing, no definite news having been obtained of him from the war authorities or other sources. He was thought to be killed.

At the sitting the medium was soon controlled by her principal male helper on the other side, who thus addressed the anxious mother: "You are wishing to know about your son?" adding "Oh, wait a little, I'll go and see." After rather long silence the voice resumed: "Your son is not on our side of life. I see him in Germany as a prisoner; I don't think that he is wounded; if so it is not badly. You will hear from him in two or three weeks." This message naturally encouraged the poor mother to hope for the best. The medium has since brought me a letter from the rejoicing mother confirming the control's prediction. In she says:

"Dear Mrs. G.—I am writing to tell you that you were wonderfully right when you asserted that you felt sure my son was not dead. Only this afternoon [that was about a month after the sitting] I got a letter from him to say that he is a prisoner in Rastatt, Baden, Germany. No tails were given, as he had written a previous letter which I never reached me. He is, I fancy, unwounded. What wonderful power you are gifted with! I shall always be to you if I need help of a similar kind."

The perusal of such records encourages one to ask—what gious system or what philosophy could so conclusively comfort to the mourner or hope to the distressed, as spiritual science and philosophy which it is the function to popularise, and what better purpose could any serve than to extend the knowledge—not merely belief—that there is a persistence of human personality and Death's portals?

We receive and deal with a great many letters asking for advice and assistance, but only a small fraction of them in a stamped addressed envelope for the reply. This little sum is always appreciated. It lightens labour and postal uses.

THE MISSION OF SPIRITUALISM.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON).

The battle is lost; but there is still time to gain another.—DESAIX AT MARSENGO.

Sir A. Conan Doyle's magnificent call to arms has anticipated an appeal which I was preparing to make. I had partly completed an article entitled "Needed—A Plan of Campaign" when my copy of *Light* came to hand. My desire has been more than fulfilled. The hour has come, and the man has come; what is now required is that Spiritualists in every shade of belief should rise to the occasion and join in the triumph of the common cause.

I use the word "Spiritualist" in its widest signification, as the custom of scholars warrants me in doing. I include under it every genuine believer in the faith of the churches. Indeed it is for them in the first instance that I mean this appeal. I ask them whether they realise in any adequate degree the gravity of the situation as regards the battle between the beliefs they cherish and rank materialism. Do they grasp the fact that the latter has clutched the world—churches and all—in a strangle-hold which, if it be not speedily broken, will choke the life out of mankind? The mission of Spiritualism is nothing less than to save the life of humanity.

Controversialists will insist on treating the survival of man as though it were a matter of mere academic interest affording a certain class of subtle but anemic minds a field for the exercise of a perverse ingenuity. It is nothing of the kind. I must ask the pardon of Sir A. Conan Doyle for the liberties I have recently taken with two of his world-famous characters. But I plead urgency. I wish to press my convictions home to men who would never read through a quasi-philosophic article. I wish to present them in such simple terms as any reader of sensible fiction can understand. And so I again put my thoughts into the mouth of Snerlock Holmes—"This is the most practical matter that the world has ever had to consider." "Mankind is in a state of unstable equilibrium, and soon it must move in one direction or the other." And I am certain that the creator of the famous logician will not only pardon me, but endorse my propositions.

"The battle is lost." Will those who have taken upon themselves the guidance of mankind cease for a moment to play the fool, and for once look facts in the face? Intellectual Materialism indeed has received a wound that, though not disabling at the present moment, means certain death in the not distant future. But practical and moral materialism have scarce felt a scratch, and as decade after decade of the lives of this generation has passed away they have become increasingly triumphant. And the fact need cause no surprise. Science, turned to material ends, has made comparatively common such wealth and luxury as was once the monopoly of Roman Emperor or Persian King. It has placed in the hands of the ordinary artisan such powers as would have astounded the militant archangels of Milton's imagination. It needs no great stretch of fancy to say that man has gained the whole world. But he has also all but lost his own soul. And with the loss of his soul there will most assuredly come the loss of those things for which he has paid so dear. For the words of Magee, mighty orator and still more mighty seer, are being fulfilled before our eyes. Human life has developed into a fight to the death between the Haves and the Have-nots. Science has indeed provided the privileged ones of the earth with a banquet of fat things such as their soul loveth, but at any moment the festive room may be changed into a shambles like the accursed hall of Atrides. Round the doors there is surging an infuriated multitude bent on hacking its way to the table and glutting itself with the dainties thereon though it be over the corpses of the guests. Chivalry, honour, manly tradition, womanly charm, religion, faith—all these things has Materialism broken to pieces and thrown into the fire—and from the furnace there has come out the millionaire and the Bolshevik!

Yet does Convocation babble of the "vulgar tongue" and King Charles's head, and spend its energies in devising exasperating changes in the Liturgy. Yet do learned divines, sworn to be defenders of the faith, give their approval to rationalistic theories which cut the ground from under the feet of the doctrines those divines are paid to preach.

So far as the Old Spiritualism is concerned—the Spiritualism of the Infallible book or the Infallible Church, or the more recent Spiritualism of the Infallible Professor—the battle is lost were it only because these Spiritualists themselves are engaged in internecine war. But there is still time to win another. This must be the task of the New Spiritualism which, profiting by the experience of the old, will not repeat its blunders. It will not throw away essentials nor break off completely from the past. To the old stores of spiritual wisdom it will add new treasures gathered from the heights of space without and the depth of the human heart within. Religion and Civilisation must be rebuilt: on sure foundation this time, and with material that will not decay. Let us take to ourselves—every one of us—

the command and the promise of the great seer of as dark a day as our own. "They that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called the repairer of the breach: the restorer of paths to dwell in." (Isaiah lviii. 12.)

THE FOURTH DIMENSION.

BY STANLEY DE BRATH, M.Inst.C.E.

Would some of LIGHT's mathematical readers kindly state why they limit the notion of dimensions to space, instead of dimensions of substance? I am of course aware that a "flat pencil" of rays in space "contains as many lines as a plane contains points, and as many planes as a plane contains lines," so that a pencil contains ∞^2 lines and ∞^2 planes; the field and the pencil being of two dimensions. The pencil contains ∞^2 lines, and each line ∞ points; therefore space contains ∞^3 points. And as ∞^2 lines pass through each point, and there are ∞^2 points in the plane, there must be ∞ points in space. Therefore the "space of points and planes" is of three dimensions, but the space of lines is of four dimensions." And as a line, a plane and a solid (shell) are represented by linear, quadratic and cubic equations, of one, two, and three dimensions respectively, a bi-quadratic equation has its highest terms in four dimensions.

I know also that these concepts form the data for the very interesting method of analysis known as the Geometry of Projections as contrasted with ordinary finite plane geometry; and it is quite conceivable that this may be the geometry of psychic life as plane geometry is of ours. If so, most people will be quite contented to leave it to them! But I venture to demur to the frequent use of the terms of a highly technical geometry, in speaking of psychic phenomena. They seem to me illustrations of the obscure by the more obscure. The idea of reduction to an infinitely small limiting value has a perfectly understandable use in the "calculus": but what do these words mean in psychic matters? They seem to me attempts to bring within the range of our finite faculties concepts of infinity (symbolised by ∞), and therefore to involve an impossibility. What is the physical meaning of ∞^2 and ∞^3 ?

On the other hand the concept of four-dimensional substance seems to me fairly comprehensible and even enlightening. Three dimensional Matter we are all familiar with; but as the Ether permeates and perhaps composes all three-dimensional matter, is it not rational to conceive of it as fourth-dimensional? And as in the material world, transforming energy is conveyed by etherial vibrations; and the inherent mathematical laws of this energy show the existence of inherent mathematical Intelligence, would not this imply a fifth dimension of substance? Would not the Ether be substantial to Matter as we know it? And would not Intelligence be substantial to Ether? And so on?

And if the soul-body is fourth-dimensional would it not have powers of which we can only faintly conceive, because while we are in the body of Matter, all our ideas are, and are meant to be, three-dimensional? And would not this imply that all our conceptions of spirit-action are, and must remain, three-dimensional; and therefore imperfect?

And, *a fortiori*, our concepts of the Divine action are, and must always remain, anthropomorphic; which is no drawback, so long as we know that they are so, and do not erect them into final truths and teach them as dogma.

SIR A. CONAN DOYLE AT BIRMINGHAM.—On the 16th inst., at the invitation of the Birmingham Spiritualist Church and with its president, Mr. Albert Cook, in the chair, Sir Arthur Conan Doyle lectured in the Town Hall to an audience of over two thousand persons on "Death and the Hereafter." His address was very much along the lines of previous addresses already reported in these pages, so that it is unnecessary to recapitulate. The lecture was received with enthusiastic approval by the large audience, and a vote of thanks, moved by Mr. Ernest Oaten and seconded by Mr. Walter Howell, was carried with acclamation. A retiring collection in aid of the Lord Mayor's Fund for Disabled Soldiers and Sailors realised £13 13s.

TWENTIETH century folk are not unnaturally a trifle chary of acknowledging that they "hear things" when access to the lunatic asylum, *via* the family medical practitioner and another, is comparatively so easy and the exit so difficult. It is a crying shame that many medical men to-day are unable to distinguish between subconscious manifestations and insanity. On this basis De Quincey, Swedenborg and most of the mystics, Coleridge, Robert Louis Stevenson, George Eliot, Thackeray, and many of the people who have laid the world under obligation for their genius ought to have been locked up. Doubtless many of the inhabitants of the asylums ought to be there, but certainly some ought not; these latter may be unbalanced (who is not?) and to some degree at the mercy of their subconscious processes, but the remedy is to teach them methods of control, and not lock them up, leaving their mentalities to rot into insanity—*"Self Training,"* by H. ERNEST HUNT.

PRESS ALLUSIONS: COLOUR THERAPY; BORDER-LAND BOOKS; INDIAN MAGIC.

The "Daily Chronicle" of the 15th inst. contained an interview with Mr. Kemp Prosser, the artist to whose schemes of colour treatment LIGHT has referred in the past. Here are some points from the article—statements by Mr. Prosser—

"Bad-tempered people should live in pink rooms."

"An officer who was sent to a blue and mauve room which I designed was able to sleep there, without drugs, for the first time in months."

"It would make the greatest difference to life in England if the new houses which the Government intends to build for the people were to be gaily coloured outside and in."

Mr. Percy Street, of Reading, who we are glad to notice has returned home from the front, has put a system of colour-cure into effective operation, and may like to give us his own views on the subject.

The "Morning Post" of the 10th inst. devotes a column to a study of what it calls "Borderland Books," which includes a review of Professor Boirac's "Psychic Science." The writer of the article agrees with Professor Boirac's objection to restricting the use of the terms "psychic" and "psychical" solely to extraordinary or abnormal phenomena, justly arguing that the phrase "psychical states" is applicable to emotions generally. Quite so, but it is too early at present to consider punctilios of phrasing. We employ a number of terms we object to, because there are no others so readily understood. We agree that the misuse of terms is responsible for much "loose thinking and vague writing," but it was the loose thinking that led to the loose phrasing. Who, for instance, could write of "astral bodies" and "astral planes" if intent on using only exact terms? Why is an incarnate human being a "man" or "woman" and an exorcised one a "spirit"? For the present we must bow to the inevitable, and get along with the makeshifts as best we can.

The "Daily Mail" has contained a series of letters on the "Indian rope trick." A good many years ago a story went the round of the world's press to the effect that a photograph had been made of this trick, in which a rope is thrown into the air, becomes rigid, and a boy climbs to the top. The plate, on being developed, showed the Indian conjurers—but nothing more. The rope trick was an optical illusion. The Indian conjurers hypnotised the spectators! Long afterwards, it is said, an American humorist admitted that the story was a merry conceit of his own—just a hoax. As for the rope trick itself, it has been many times discussed. Anglo-Indians claim to have seen it; other Anglo-Indians assert that they were never able to trace it in India, and question its possibility. It is affirmed, denied, and doubted; where it is affirmed, it is attributed to (a) mere conjuring, (b) hypnotism; (c) psychic phenomena. No one has yet suggested Telepathy—we wonder why! Those who deny point to the absence of clear proof. No public entertainer, they say, has ever yet been able to find an Indian conjurer who could perform the rope trick in this country. In the "Daily Mail" of the 15th Lt. J. W. Holmes, V.C., M.M., of the Yorkshire Regiment, claims that when in India in June, 1917, he saw the rope trick and took photographs of it, and "the result was exactly as one would see it with the naked eye. The boy is shown at the top of the rope, the rope having the appearance of a slightly bent pole." It must be a rope because it is afterwards coiled round the waist of the performer.

We have only one comment. If there is so much doubt and disputation about a phenomenon that is claimed to happen in the presence of a crowd of sight-seers, how can we wonder that the subtler phenomena of the séance chamber encounter such obstinate scepticism?

MR. FRANK KNIGHT'S article on "The Evidences for Spirit Return," in our last issue, has attracted considerable attention, as a valuable piece of testimony by a discriminating and impartial observer.

In the current issue of the "Review of Reviews" is an article by Dr. Ellis T. Powell on "The New Science and Social Reconstruction," in which he deals with the place of psychic research in the coming social order.

On Friday, the 17th inst., at the invitation of the Progressive Guild connected with the North London Spiritualist Association, a representative of LIGHT attended a very pleasant social evening held under the presidency of the leader of the society, Mr. T. Olman Todd, at Grovedale Hall, Highgate. Greatly diverse in age, the company were all young in spirit, and to the guest, who was made to feel so thoroughly at home, the time passed all too quickly.—D. R.

"SPIRITUAL RECONSTRUCTION."—I have read "Spiritual Reconstruction" with the deepest interest and pleasure. I can only say it equals, if not exceeds, "Christ in You" (by the same author) in beauty of thought and knowledge of the nearness and love of God. Those who have read the first book will realise that I could not express greater appreciation than this. Those who have not I congratulate on the pleasure they will receive on meeting these two mystical jewels for the first time.—E. R. RICHARDS.

THE REALITY OF SPIRIT LIFE AND MEMORY.

A NOTABLE SERMON.

Considerable bitterness has been engendered among Spiritualists by the scornful and hostile attitude of some orthodox Christians to the truths which they hold as such a precious possession. To be reviled for what is best in one is apt to kindle resentment and a feeling of contempt. So two sections of estimable people are found throwing stones at one another and relieving their hurt feelings by bitter denunciation. One is a "credulous, heretical fool," and the other "narrow, bigoted and blind."

In view of this state of things all Spiritualists will rejoice to read Dr. Homes Dudden's sermon preached to the overflowing and fashionable congregation at Holy Trinity, Sloane-street, on the last Sunday in the year. The following short and detached extracts show the tenor of the preacher's remarks:

Those whom we call the dead are very much alive, more alive than they ever were. The real self that inhabited the body and used it as its vehicle still lives on. The physical process of death does not destroy the individuality or involve any break in the continuity of personal existence. Death changes the man's circumstances, but it does not change his character. The dead visit the living; they can and do communicate with the living and in manifold ways help to minister to them. What is death that it should interrupt the spiritual intercourse of souls? If not outwardly and sensibly, yet inwardly and spiritually they speak to us, act on us, influence us, inspire us, bring ideas to our minds and light up visions in our souls. Our dead are caring for us and are working perpetually and powerfully on our behalf. Let us see to it that we do not grieve our dead by false conceptions and foolish prejudices about themselves and their condition. We should, for their sake, subdue our sorrow over their departure lest we should unsettle them and disturb their peace and mar the joy of their great adventure in the illimitable realms beyond. We should pray for them; they are in need of illumination and purification. They need to grow in grace, holiness and spirituality, there is not a blessing they needed here which they do not equally need there. What worlds we may have to traverse in that Great Unknown, what heights we may have to scale, what ascending spheres we may pass through, no mortal mind can grasp and no tongue of man can tell.

It is a reason for deep thankfulness that such sane and beautiful teaching should take the place of the unreal and dreary doctrines of a few years ago, nay, which in some churches are still heard. How great will be her power for good if the great Church of England awakes, and absorbs the wonderful teaching of the new revelation which has been given to mankind. It is surely significant that at one of the largest and most famous churches in London, the golden mouth of one of the very few great preachers should give forth such a clear and ringing message, and that such a paper as the "Church Times" should report the sermon in full without scornful comment.

F. FIELDING-OULD.

THE AFTERMATH OF WAR.

The policy of finding scapegoats instead of looking to real facts, is deep-rooted in our present stage of development. Mrs. Leila Boustead does not controvert my argument that to throw the whole guilt of the war on the ex-Kaiser is to invite future war-makers to get out of the consequences of acts approved by the large and vocal majority of a nation by fixing guilt on individuals.

Such vicarious punishment is against spiritual principle, whatever a very natural desire for vengeance may say to the contrary: for the object of punishment is (*a*) reformatory, or (*b*) deterrent. Capital punishment can only be deterrent, and the persons to deter are the nations themselves. No ruler is really "an absolute autocrat." It is credibly reported that the Kaiser only signed the Declaration of War under threat of resignation of the General Staff, and in fear of the Crown Prince becoming the leader of the great war-party, which was unquestionably supported by practically the whole nation, as I have shown by references which might be indefinitely extended. "The best way to secure the future peace of the world" is not to enable nations to find scapegoats for unsuccess, but to make them realise that the whole people must suffer for policies which they support and approve.

Doubtless no arguments are likely to be listened to by those who are hungering for vengeance, but that does not alter their truth, nor will it avert the consequences of that mentality. The analogy of a ship's captain will not hold. He is under the by-laws of his employers and the law of the land. There is no law or court to which the Kaiser is amenable—we should have to make one with retrospective effect. If it is replied that it is the law of God that he has violated, then let God administer it: "Vengeance is Mine, I will repay! saith the Lord": He loves not interlopers, as history proves. Execution of kings loses terrible passions. If we really believed in the awful powers of

spiritual law we should not seek to invent a new jurisdiction for puny vengeance which will recoil on ourselves. That Germans themselves are quite willing to fix on the ex-Kaiser the whole responsibility for the war, while they hide up submarines and do not demobilise an army far greater than is required for internal police, shows quite plainly the trend of the national mind, and should warn us against playing into the hands of a nation whose persistent war-greed, depraved cruelties, bestial defilements, and constant falsehoods have astonished and alienated the world. We do not hate, but if we claim our due payment and refuse intercourse, that will be justice not vengeance; and that will convince and reform Germany.

ASTREA E.—

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr.

Thomas Pugh (of Manchester), "Why I became a Spiritualist."

The London Spiritual Mission, 13, Cambridge-place, W. 2.—11, Mrs. Mary Davies; 6.30, Mr. P. E. Beard. Wednesday,

January 29th, at 7.30, Mr. G. Prior.

Lewisham.—The Priory, High-street.—6.30, Rev. Susanna Harris.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Harrow and Wealdstone.—Goyton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mrs. James Allen.

Camberwell, Masonic Hall.—11, church service; 6.30, Mrs. A. Jamrach.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7 p.m., Mr. Taylor Gwynn, address; questions invited. Wednesday, 8, Mr. Peake, "The Progression of Man."

Kingston-on-Thames, Bishop's Hall.—6.30, Mr. Horace Leaf, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Miss Violet Burton.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15, Mr. Campagne; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, Mrs. A. Jamrach.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. T. Tunns and Mr. Connor. 30th, 8.15, clairvoyance.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mr. A. Maskell. Monday, 7.45, address and psychic readings. Thursday, 7.45, inquiries, questions and clairvoyance; Forward Movement, Athenaeum Hall, North-street, 3 p.m., Rev. A. J. Waldron, ex-Vicar of Brixton, "Why I became a Spiritualist." Reserved seats 2s. and 1s.; admission free; collection.

HUSK FUND.—Mrs. Etta Duffus, of Penniwalls, Elstree Herts, acknowledges, with thanks, the following contributions:—Emma, £2; Mrs. Green, £1.

"**TALKS WITH A SPIRIT CONTROL.**"—On Friday, the 17th inst., through the mediumship of Mrs. M. H. Wallis, "Moramo" replied to questions from the audience with his characteristic ability. The answers given were not only instructive, full of practical good sense, but inspiring in their appeal to the spiritual nature of his hearers.

WAR PROPHETIES.—It has been suggested that we shall reprint some of the many prophecies that appeared at the beginning of the war. The two main objections are want of space—a matter of necessity—and the feeling that there are more important subjects to be handled at the present moment—a matter of judgment.

A PSYCHICAL ROMANCE.—In the "Illustrated Sunday Herald" of the 19th inst. appears an interview with Mrs. Ella Wheeler Wilcox, in the course of which the writer, Ulyss Rogers, describes Mrs. Wilcox's account of her psychical adventures as "the most amazing story of experience that surely one human being ever told another." Perhaps the interviewer's astonishment was chiefly excited by the account of the American poetess's previous incarnations, when, with her husband, she lived through successive earth lives in the remote past. "Pan and Ilia" were the names they bore through the first four incarnations. (There were seven in all.) Their fourth incarnation was "on the Island of Atlantis, the golden city." Mrs. Wilcox was then the daughter of the Emperor and her husband was the Emperor's general. The interviewer records what we have already been told by Mrs. Wilcox, that her book, "The Worlds and I," will be published shortly. But beyond this it seems there will be another book, "Pan and Ilia," a record of the past incarnations of Mr. and Mrs. Wilcox, to be published in a few months.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. Thomas Pugh (of Manchester), "Why I became a Spiritualist."

Welcome to all. Admission Free. Collection.
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,
13, PEMBROKE PLACE, BAYSWATER, W.

SUNDAY, JANUARY 26TH.

At 11 a.m. ... MRS. MARY DAVIES.

At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, JANUARY 29TH, AT 7.30 P.M.

MR. G. PRIOR.

THE CHURCH OF HIGHER MYSTICISM,
22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, JANUARY 26TH.

1 a.m. ... Mrs. Fairclough Smith ... Trance Address.
6.30 p.m. ... Mrs. Fairclough Smith ... Inspirational Address.

Every Thursday, at 3 o'clock, Healing Service, followed by a talk on "The Spiritual Forces of Man," &c., by Mrs. Fairclough Smith at 28, York Place, Baker Street, W. 1. Silver collection.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, Jan. 26th, 6.30 ... MR. HARRY FIELDER.

WEDNESDAY, 29th, 7.30 Public Circle. MRS. CANNOCK.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed.

THE UNION OF LONDON SPIRITUALISTS
WILL HOLD THEIR**ANNUAL SOCIAL AND DANCE**

AT ANDERTON'S HOTEL, FLEET STREET, E.C.,
ON SATURDAY, FEBRUARY 1st, AT 6.30 P.M.

A good programme. All welcome.

Tickets 1s. 3d. including Government tax, on sale at all London Societies, and at 16, Ashworth-road, Maida Vale, W. 9, from the Hon. Sec., Mrs. Mary Gordon.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing, Mondays and Fridays, 3 to 6 p.m.; Wednesdays, 5 to 7.30 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1918 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 1s. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

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